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and the Beautiful
Princess Malika
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PERSIAN TALES,

OR THE

THOUSAND AND ONE DAYS.

IN TWO VOLUMES.

A NEW EDITION.

EMBELLISHED WITH

TWO ELEGANT FRONTISPIECES.

VOL. II.

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PERSIAN TALES,

OR THE

Thouſand and One Days.

HUNDRED AND SIXTH DAY.

I STOOD ſome time looking upon her: ſhe appeared to be as worthy of love as any lady I had ever ſeen, and I ſhould have fallen in love with her, had not Bedi al Jemal ran ſtill in my mind. I longed mightily to know how I came to meet with a lady alone in a caſtle, in a deſert iſle, where I ſaw no body. I heartily wiſhed ſhe would awake; but ſhe ſlept ſo ſoundly, that I was loth to break her reſt. I left the caſtle, with the reſolution to return to it ſome hours after.

I walked up and down in the iſland, and met a great number of animals, ſomething like tigers, but more hideous and fierce; I ſhould have taken them for wild beaſts of prey, had they not fled at the ſight of me. I met alſo with other wild beaſts, who ſeemed to reſpect me, though they otherwiſe looked ſo fiercely, that one could not ſee them without being frighted. After having eat ſome fruit, whoſe beauty charmed me as much as their taſte, and taken a long walk, I returned to the caſtle, where the lady was ſtill aſleep. I could no longer forbear gratifying the deſire I had to ſpeak to her; I made a noiſe in the chamber

and affected to cough aloud, on purpoſe to awake her; however ſhe did not ſtir; upon which I went up to her, took her by the arm, and ſhook her enough to do what I intended, had there not been ſomething extraordinary in the matter. There muſt be ſome enchantment in this, ſaid I to myſelf; ſome Taliſman keeps this lady ſleeping, and if it is ſo, it is impoſſible to wake her out of it. Deſpairing of effecting it, I was about to ſearch the caſtle all over, when I ſpied on the marble-table above-mentioned certain marks which I took to be a Taliſmanick ſcheme, and reſolved to take away the table; but I had ſcarce touched it, before the lady gave a great ſigh, and awoke.

She was as much ſurpriſed to ſee me there, as I had been to ſee her. Ah, young man, ſays ſhe, how could you get into this caſtle? what did you do to overcome all the obſtacles that hinder entrance into it, and are above human power to ſurmount them? I cannot think you are a man; you are without doubt the prophet Elias. No, Madam, ſaid I, I am but a mere man, and can aſſure you I was at no trouble to come hither. I found no manner of difficulty in it; the gate of the caſtle opened as ſoon as I touched it. I got into this apartment without any one oppoſing me. All the trouble I have met with, was to awake you, which I could not eaſily accompliſh.

I cannot give credit to what you tell me, replied the lady; I am ſo well ſatisfied that it is impoſſible for men to do what you have done, that I cannot believe, ſay what you will, that you are a meer man. Madam, ſaid I, I am perhaps ſomething more than an ordinary man; I had a King to my father; yet ſtill I am but a man. I have more reaſon to think you yourſelf are of ſome ſpecies ſuperior to mine. No, replies ſhe, I am as well as you of the race of Adam. But I entreat you to tell me why you left your father's court, and how you came to this iſland.

I did as ſhe deſired me; and told her plainly I was fallen in love with Bedi al Jemal, daughter of King Shahbal, by looking on her picture, which, together with my ring, I had concealed ſo well, that the negroes never found them out. The lady took the picture, looked

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looked very attentively upon it, and ſaid, I have heard talk of this King Chahbal; he reigns in an iſle near Serendib. If his daughter is as beautiful as her picture, ſhe deſerves that you ſhould love her with ſo much paſſion; but one cannot depend upon the portraits of Princeſſes; they are generally painted as beauties. Pray, continues ſhe, finiſh your ſtory; which I did, and gave her a long detail of all my adventures. After which I entreated her to tell me hers, and ſhe recited them to me as follows.

I am the only daughter of the King of Serendib. As I was one day with my woman in a caſtle, which my father has in the neighbourhood of the city of Serendib, I took a fancy to bathe myſelf in a white marble baſon which was in the garden. I undreſſed myſelf, and went into the baſon with my favourite ſlave. We were ſcarce in the water before there aroſe a great wind; a cloud of duſt gathered over our heads, and out of the cloud came on a ſudden a huge bird, that took me up in his talons, and carried me away with him into this caſtle; where, changing immediately his form, he appeared in that of a young genii; Princeſs, ſays he, I am one of the moſt conſiderable genii in the world. As to day I paſſed by the Iſle of Serendib, I ſaw you bathing, and was charmed at the ſight of you. Ah, what a lovely Princeſs is that, ſaid I; it would be a great pity that a ſon of Adam ſhould ever be happy in her; ſhe deſerves to be poſſeſſed by a genii; let me take her up and tranſport her into a deſart iſle. Therefore, Princeſs, forget the King your father, and comply with my deſires; you ſhall want nothing in this caſtle; I will take care to provide for you every thing you have occaſion for.

HUNDRED AND SEVENTH DAY.

WHILE the genii was talking thus to me, I wept bitterly, and thus bemoaned myſelf: Ah, unhappy Malika! Is this the fate that was reſerved for thee?

Has the King, thy father, bred thee up with ſo much care, to have the affliction of loſing thee in ſo cruel a manner? Ah, he knows not what is become of thee! and his grief will doubtleſs put an end to his days. No, no, ſays the genii, your father will bear his misfortune more patiently; and as for you, my princeſs, I hope you will crown my wiſhes, and yield to the tokens of my love; of which I ſhall give you ſo many proofs. Do not flatter yourſelf, ſaid I, with any ſuch hopes; I ſhall all my life long have a mortal averſion to my raviſher. You will be of another mind, replied he; you will accuſtom yourſelf to ſee and converſe with me; time will have this effect upon you. It will not, ſaid I, do ſuch a miracle: it will rather increaſe my hatred for you. Inſtead of appearing angry at what I ſaid, the genii ſmiled; and ſatisfied that I ſhould really accuſtom myſelf by little and little to hearken to him, he ſpared for nothing to pleaſe me. He went, I do not know where, to fetch ſome ſumptuous habits, which he gave me. He did his utmoſt to make me like him. But perceiving I was ſo far from thinking more kindly of him, that he became every day more and more odious to me, he loſt all patience at laſt, and reſolved to be avenged of me for deſpiſing him. He threw me by his magical power into that profound ſleep, in which you found me; and laid me along the ſofa, in the ſame poſture as you ſaw, placing a marble table, on which there are Taliſmanick characters, drawn out by himſelf, to keep me thus aſleep, till the end of ages. He made two more Taliſmans; one to render this caſtle inviſible, and the other to hinder the opening of the gate. After which he left me in this apartment and went his way. He returns from time to time, wakes me, and aſks me whether I will at laſt become ſenſible of his paſſion; and as I always perſiſt in treating him roughly, he flings me again into the ſame profound ſleep, invented by him for a torment to me.

In the mean while, my Lord, continued the daughter of the King of Serendib, you have awaked me; you have opened the gate of the caſtle, which was not inviſible to you. Have not I reaſon to doubt, whether or no you are a mortal? I muſt tell you, it is a wonder you

you are yourſelf alive. I have heard the genii ſay, there are wild beaſts in this iſland that devour all that come hither; which is the reaſon it is uninhabited.

While the Princeſs Malika was talking thus, we heard a great noiſe in the caſtle. She liſtened to it, and we were both ſoon frighted with the moſt terrible outcries. Oh Heaven! ſays the Princeſs, we are loſt for ever; it is the genii; I know him by his voice: you will be deſtroyed; nothing can ſave you from his fury. Ah, unhappy Prince! what ill fortune conducted you to this caſtle? If you eſcaped the cruelty of the negroes, you can never, alas! eſcape the barbarity of my raviſher. I expected nothing but death; indeed what better treatment could I look for? The genii entered the chamber all in a rage. He carried an iron bar in his hand; and his body was of a prodigious ſize. He trembled at the ſight of me: but inſtead of knocking of me on the head, or aſſuming a threatening tone, he drew near, threw himſelf at my feet, and ſpoke in theſe terms: O Prince, ſon of the King, command what you pleaſe, I am ready to obey you. I was ſurpriſed at this diſcourſe; I could not imagine why this genii was ſo humble before me, and talked to me as if he was my ſlave. He put an end to my aſtoniſhment, by ſaying further, the ring you have on your finger is the ſeal of Solomon: whoever is in poſſeſſion of it, cannot periſh by accident; he may croſs the wide ocean in the moſt ſtormy weather, and need not to fear winds or waves; the wildeſt beaſt of prey cannot hurt him; and his power over genii is ſovereign. Taliſmans, and all ſorts of ſchemes and charms, give way to this wonderful ſeal.

It is then, ſaid I to the genii, by virtue of this ring, that I was not ſhipwrecked. Yes, my Lord, replied he, it was that which ſaved you from the beaſts in this iſle. Tell me, if you know it, ſays I, what is become of my companion, who came hither with me. I know the preſent and the paſt, replied the genii, and muſt inform you, that your companion was eaten by wild beaſts, who devoured him in the night as he lay by your ſide. Theſe beaſts of prey are in great number here, and render this iſle uninhabitable. However they cannot hinder the neighbouring people, and eſpecially the inhabitants

habitants of the Maldives, from coming every year hither to cut aloes and other wood, which they do thus: they come to this iſland in ſummer, and bring with them the ſwifteſt horſes they have: they land them, mount them, and ride about in all places where the wood they come for grows: when they ſpy any of thoſe beaſts coming towards them, they throw great pieces of fleſh to them, which they bring with them on purpoſe; and while thoſe animals are employed in eating that fleſh, they mark the trees that are fit to be cut, and return home. In winter they come again, and cut down thoſe trees, not fearing the wild beaſts in that ſeaſon, when they never appear.

My ſorrow revived at hearing the ſad fate of Saed. I then demanded of the genii where the kingdom of King Chahbal lay, and if the Princeſs Bedi al Jemal was ſtill living. My Lord, replied he, there is in theſe ſeas an iſle, where a King reigns, whoſe name is Chahbal; but he has no daughter. The Princeſs Bedi al Jemal you ſpeak of was in effect daughter of a King called Chahbal, who lived in the time of Solomon. Ah, cried I, is not Bedi al Jemal then in the land of the living? No, certainly, replies he, ſhe was one of that great prophet's miſtreſſes.

HUNDRED AND EIGHTH DAY.

GREATLY was I mortified, when I heard that I loved a Princeſs who had been dead ſo many ages. Mad that I was, cried I, why did I not aſk the Sultan, my father, whoſe picture it was that I took out of his treaſury? He would have told me what I now hear. What trouble, what fears had I avoided! Ought I not to have ſtifled my love in its birth? Had I reſiſted it, never could it have gained ſuch a power over me: I had never left Cairo. Saed had been ſtill alive; his death was the fruit of my chimerical notions. All my comfort, fair Princeſs, continued I, turning to Malika, is that I can be uſeful to you. Thanks to my ring, I am in a condition to reſtore you to the King your father.

At

At the ſame time I addreſſed myſelf thus to the genii; ſince I am ſo happy, as to be in poſſeſſion of the ſeal of Solomon; ſince I have a right to command genii, obey me: I order thee immediately to tranſport me and the Princeſs Malika to the kingdom of Serendib, and ſet us down at the gates of the capital. I obey you, my Lord, replied the genii, as grievous as it is to me to part with the Princeſs. It is well for thee, ſays I, that I am contented with this ſervice only from thee. Thou doſt deſerve, for the rape of Malika, that I ſhould make uſe of all the power the ſeal of the prophet gives me over rebellious genii, to chaſtiſe thee.

The genii made no anſwer to this. He diſpoſed himſelf preſently to do that I ordered him. He took the Princeſs and me up in his arms, and in a moment tranſported us to the gates of the city of Serendib. Is this all, ſaid the genii to me, you deſire I ſhould do for you? Have you nothing more to command me? I replied, no, and he vaniſhed.

We went and lodged at the firſt caravanſerail we came to in the city. We conſulted there whether we ſhould write to Court, or I ſhould go myſelf to acquaint the King of the Princeſs's arrival. This laſt method of informing him was thought beſt: ſo I went to the palace. It was built after a ſingular manner, on ſixteen marble pillars, and one went up to it by a ſtaircaſe of three hundred ſteps of very fine ſtone. I entered the firſt hall, where the guard was, and an officer perceiving I was a ſtranger, came up to me, demanding if I had any buſineſs at Court, or came thither only out of curioſity. I told him I deſired to ſpeak with the King about an affair of very great importance. The officer carried me to the grand Vizier, and he preſented me to the King his maſter.

Young man, ſays the King, of what country are you? and what brings you to Serendib? Sir, replied I, I was born in Egypt; I have been abſent from my father theſe three years, and have gone through many misfortunes. I had ſcarce done ſpeaking, when the King, who was a good-natured man, burſt out into tears. Alas, ſaid he, I am not a happier man myſelf; I have loſt my only daughter; and after ſuch a manner, that it aggravates my

my grief. My Lord, ſays I, my buſineſs here was to bring you news of this Princeſs. What news, cried he, can you bring me? Can it be any other than that ſhe is dead; you were doubtleſs the witneſs of her deplorable end. No, no, replied I, ſhe is ſtill living; and this very day ſhall you ſee her. Ah! where did you meet with her? ſays the King—where was ſhe hidden?

I then told him all my adventures. I enlarged particularly on that of the caſtle, and the genii. He heard me thereon with the more attention, the more he was intereſted in it. As ſoon as I had finiſhed my diſcourſe, he embraced me. Prince, ſays he, (for I had diſcovered my birth to him) how much am I indebted to you? I tenderly love my daughter: you have reſtored her to me. What amends can I make you? Let us go together, continues he; let us go to the caravanſerail, where you left her. I die of impatience to have my dear Malika in my arms. Saying this, he ordered his Vizier to cauſe his litter to be got ready; which was done immediately. The King made me go into it with him; and attended by ſome officers on horſeback we both went to the caravanſerail, where Malika impatiently waited for me. It is impoſſible to expreſs their mutual joy at the ſight of each other. After the King of Serendib's and the Princeſs his daughter's firſt tranſports were over, the Monarch deſired Malika to give him a particular account, how ſhe was carried away, and afterwards of her deliverance; which ſhe did ſo handſomely, that her father was extremely well pleaſed with it. She gave him to underſtand, that ſhe had happily ſaved her virtue from the inſolence of the raviſher; and had not carried her gratitude to her deliverer too far. The King expreſſed himſelf very ſenſible of my moderation and generoſity.

We all returned to the palace; where a magnificent apartment was allotted me. The King ordered public prayers, to give thanks to Heaven for the return of the Princeſs. The thankſgiving day was celebrated with great rejoicings. There was a ſumptuous feaſt at court. All the nobility of the iſland were invited to it. There was abundance of good cheer, and the King was very prodigal of his Azeka.

HUNDRED AND NINTH DAY.

THE King of Serendib careſſed me in an extraordinary manner. He took me to hunt with him. I was always made one in his diverſions. He inſenſibly took ſuch a liking to me, that he ſaid to me one day, my ſon, it is time to diſcover to you a deſign I have in my head. You have brought comfort to an afflicted father. I would diſcharge myſelf of my obligations to you. Be my ſon-in-law, and the heir to the crown. I thanked the King for his favour, and begged him not to take it ill, that I refuſed the honour he intended me: I told him the reaſon that made me leave Cairo. I confeſſed I could not help being ſtill in love with the image of Bedi al Jemal, though it was to no purpoſe. Would you added I, diſpoſe of your daughter to a man who has no heart to give her? Ay, my Lord, the Princeſs Malika deſerves a better fate. How then, replied he, can I make you amends for the ſervice you have done me? Sir, ſays I, I am ſufficiently paid. Your Majeſty's kind reception of me, and the pleaſure I take in delivering the Princeſs of Serendib out of the hands of the genii, is recompence enough for me. All the return I deſire of your Majeſty is a ſhip to tranſport me to Baſra.

The King granted my requeſt. A ſhip was preſently fitted out, and laden with all ſorts of proviſion for my uſe, with orders to ſail when I thought fit. However, he detained me ſome time at his Court, and told me every day he was ſorry I would not ſtay at Serendib. I took leave of the King and the Princeſs, who gave me a thouſand marks of eſteem and friendſhip, and embarked for Baſra. We met with ſeveral ſtorms in the voyage, which put us in danger of our lives. But the virtue of my ring preſerved us. We at laſt arrived at the wiſhed for port; from whence I proceeded to Cairo, with a caravan of Egyptian merchants.

I found great alterations at Court. My father was dead, and my brother upon the throne. The new Sultan received me at firſt like a man that had a brotherly affection for me. He aſſured me, he was very glad to

ſee me; telling me, that a few days after my departure, my father being in his treaſury, had by chance opened the little cheſt, in which was the ſeal of Solomon, and the picture of Bedi al Jemal; but finding they were gone, he ſuſpected I had carried them off with me. I confeſſed the whole truth to my brother, and reſtored the ring to him.

He ſeemed to be mightily concerned for my misfortune, and admired the oddneſs of my deſtiny. He pitied me; and his compaſſion ſoothed my griefs. But all his pity was affected. The very firſt day of my arrival, he cauſed me to be ſhut up in a tower; whither at night he ſent an officer, who had orders to take away my life. But that officer had more mercy than his maſter, and ſaid, Prince, the Sultan your brother has commanded me to murder you. He is afraid that you may grow in love with empire, and raiſe commotions in his territories. His cruel prudence would ſacrifice you to his ſafety. It is well for you he applied himſelf to me. He imagined I would execute his barbarous orders; and expects me to return to him covered with your blood. Ah, let my hand rather ſpill my own. Fly, Prince; your priſon door is open: take advantage of the darkneſs of the night. Fly from Cairo, and do not ſtop till you are in a place of ſafety.

After having returned that generous officer the thanks that were due to him, I fled, and abandoned myſelf to Providence. I haſtened as faſt as I could out of my brother's territories; and was ſo happy as to arrive ſafe in yours, my Lord, where in your court I found the aſylum I ſought.

THE CONTINUATION OF THE HISTORY OF BEDREDDIN LOLO, AND HIS VIZIER.

PRINCE Seyfel Mulouk having finiſhed the hiſtory of his adventures, addreſſed himſelf thus to the King of Damaſcus: this, my Lord, is what your Majeſty deſired to know of me. I leave it to you to judge whether I am perfectly happy. My head is fuller than ever of Bedi al Jemal. I in vain repreſent to myſelf every moment

moment the extravagance of being in love with a lady that is not in being; but I cannot overcome the power her picture has over me. She reigns ſtill in my heart. Bedreddin had no notion of ſo ſingular a paſſion. He aſked his favourite, if he had Bedi al Jemal's picture ſtill by him. Yes, my Lord, replied Seyfel Mulouk, I always carry it about me. Saying this he pulled it out of his pocket, and ſhewed it to the King. That Monarch mightily admired it. The daughter of King Chahbal, ſays he, was a charming Princeſs. I approve very much of the paſſion Solomon had for her: but your love is very extravagant. Sir, ſaid the ſorrowful Vizier, your Majeſty may ſee by Prince Seyfel Mulouk's ſtory, that all men have their troubles: and none are born to be perfectly happy in this world. I am not of your mind, replied the King; I have a better opinion of human nature; and am ſatisfied there are perſons whoſe reſt is never diſturbed by cares.

HUNDRED AND TENTH DAY.

THE King of Damaſcus would needs convince his Vizier, that there were ſome men very well contented with their fate; and ſaid to his favourite, go you into the city; look into the tradeſmen's ſhops, and bring me him who ſeems to you to be moſt gay. Seyfel Mulouk obeyed, and returned to Bedreddin ſome hours after. Well, ſays that monarch, have you done what I ordered you; yes, replied the favourite; I paſſed by ſeveral ſhops; I found all ſorts of artificers ſinging over their work, and they appeared to me to be fully ſatisfied with their condition. Among others, I took notice of a young weaver, called Malek, who laughed aloud with ſome of his neighbours. I ſtopped and ſaid to him, friend, you ſeem to be very gay. It is my humour, replied he; I do not give way to melancholy. I aſked his neighbours if he was really always of ſuch a pleaſant temper. They all aſſured me he never left off laughing from morning

to

to night. I then bid him follow me, and I have brought him to the palace; he is in your apartment; will you have me introduce him into your cloſet? bring him in, ſays the King; I muſt talk to him here.

Seyfel Mulouk fetched him immediately. He was a jolly handſome man; and as ſoon as he ſaw the King, he fell at his feet. Riſe, Malek, ſays that Monarch, and tell me truly if you are really as contented as you appear to be? They ſay, you never leave off laughing from morning to night, and are always ſinging at your work. You paſs for the happieſt of all my ſubjects, and we have reaſon to think you are ſo. Inform me, if we judge wrong of you, and whether you are indeed ſatisfied with your condition: it is a thing that I want to know, and require of you to ſpeak freely without any manner of diſguiſe.

Great King, replied the weaver, may the days of your Majeſty laſt as long as the world, and may you enjoy a thouſand pleaſures without any mixture of ſorrow. Excuſe your ſlave to ſatisfy your curioſity. If we are forbidden to lie before Kings, it muſt alſo be owned that there are certain truths which ought not to be revealed. I can only tell you, that the world is miſtaken in me. Notwithſtanding my laughter and my ſongs, I am perhaps the moſt miſerable of all men. Be pleaſed, Sir, not to require me to explain myſelf further, nor to enter into the detail of my misfortunes. Why replied Bedreddin, are you afraid to acquaint me with your adventures? Are they a diſhonour to you? No, Sir, ſays the weaver; they would be an honour to the greateſt Prince; but I have reſolved to keep them ſecret. Melek, ſays the King, you provoke my curioſity, and I command you to ſatisfy it. The weaver had nothing to ſay to excuſe himſelf after this, and began the hiſtory of his life as follows.

THE HISTORY OF MALEK AND THE PRINCESS SCHIRNIE.

I AM the only ſon of a rich merchant of Surat. A little after his death, I conſumed the beſt part of the eſtate he left me; and the remainder was almoſt gone, when

when a ſtranger, who, as he ſaid, was going to the Iſle of Serendib, by chance came one day to dine with me. The converſation turned upon travels: ſome talked of their uſefulneſs, others of their pleaſures, and others alſo of their perils. Some of the company who had travelled gave us an account of their voyages, and the curious things they had ſeen. This ſecretly excited in me a deſire to travel; and the dangers they ſaid there were in voyages, did not hinder my reſolving upon it. After having heard them all, one cannot, ſaid I, hear talk of the pleaſure there is in travelling over the world, without longing to put it in experiment. But the perils to which a traveller is expoſed, make me that I do not much care to ſee foreign countries. If, added I, ſmiling, one could go from one end of the world to the other, without meeting any diſaſters by the way, I would leave Surat to-morrow. At theſe words, which made all the company laugh, the ſtranger ſaid, my Lord Malek, if you have a mind to travel, and are only hindered by the fear of meeting robbers on the road, I will put you in a way how to go ſafely from one country to another. I thought he jeſted; but when we had dined, he took me aſide, and told me he would come to me next morning, and would ſhew me ſomething that was very ſingular. He was as good as his word. He came the next day; I will perform my promiſe, ſaid he to me, but it will take up two or three days. What I am to ſhew you is a work that cannot be done preſently; ſend one of your ſlaves for a joiner, and let them bring with them two planks; which was done immediately.

HUNDRED AND ELEVENTH DAY.

WHEN the joiner and the ſlave were come to us, the ſtranger bid the former make a cheſt of ſix feet long and four broad. The joiner preſently went to work. The ſtranger on his part was not idle: he made

made himſelf ſeveral parts of the machine; as ſcrews and ſprings. They both laboured at it all day, and then the joiner was diſmiſſed. The next day the ſtranger put the disjointed pieces in order, placed the ſcrews and ſprings; and the third day he perfected the work. He covered the cheſt with Perſian tapeſtry, and had it carried into the country, whither I went with him. Send your ſlaves back, ſays he, and let you and I ſtay here by ourſelves; I do not care to let any one but yourſelf ſee what I am going to I bid my ſlaves return home, and remained alone with the ſtranger; I was impatient to know what he would do with the machine. He got into it. As ſoon as he was in it, the cheſt flew up into the air with incredible ſwiftneſs. He was out of ſight in a moment, and a moment after deſcended at any feet.

I cannot expreſs how this prodigy ſurpriſed me. You ſee, ſays the ſtranger, coming forth of the machine, an eaſy way of travelling; and you may be ſure, that if you travel after that rate, you will not be robbed by the way. This is the method I had to ſhew you, for your travelling with ſafety. I make you a preſent of this cheſt, and if ever you have a mind to ſee ſtrange countries, you may uſe it. Do not think, continued he, there is any conjuring in what you ſee. It is not done by the virtue of cabaliſtick words, or taliſmanick ſchemes, that the cheſt flew in the air. Its motion is produced by that ingenious art which teaches the power of motion. I am maſter of mechanicks, and can make machines ſtill more ſurpriſing than this.

I thanked the ſtranger for ſo rare a preſent, and in return gave him a purſe full of ſequins. Teach me, ſaid I, what is to be done to put this cheſt in motion. You will learn that immediately. At theſe words he made me enter the cheſt with him, he then touched one of the ſprings, and we preſently flew up into the air. He then ſhewed me how to guide it. When you turn this ſcrew, ſays he, you go to the right; when you turn that, to the left. Touch this ſpring, and you mount: touch that and you deſcend. I made a trial of it myſelf. I turned the ſcrews, and touched the ſprings. In effect the cheſt obeyed my hand, and went as I pleaſed, faſter

or

or ſlower. After having made ſeveral caracols in the air, we turned our machine towards my houſe, and deſcended in my garden; which we did with eaſe, having taken off the tapeſtry cover; and we knew the way by the holes that were in the cheſt, as well to let in the air, as to look about. We were at my houſe before my ſlaves, who were amazed to ſee us returned. I cauſed the cheſt to be locked up in my apartment as carefully as might be, and the ſtranger left me, as well pleaſed with me as I was with him. I continued ſpending my eſtate with my friends, till it was all gone. I then borrowed, and in a very little while found myſelf ſo burthened with debts, that I could not ſtand it. As ſoon as it was known in Surat that I had ſpent my fortune, I loſt all my credit. Nobody would lend me, and my creditors were very preſſing to have their money. Finding there was no other way left for me to rid myſelf of them, I had recourſe to my cheſt; I drew it one night out of my apartment into my court-yard: I put ſome proviſions into it, together with a little money; got into it myſelf; touched the ſpring that made the machine mount, turned one of the ſcrews, and in a moment was far enough from Surat, and my creditors; out of ſight, and out of fear of them or their ſerjeants.

I made the cheſt go all night as faſt as I could, and thought I out-ſtripped the winds. At day-break I looked out of a hole to ſee whereabouts I was. I ſaw nothing but mountains, precipices, a barren country, and a frightful deſart. Look where I would, I could ſee no appearance of an habitation. I went on in my airy flight all day, and the following night. The next day I found myſelf over a wood, near which was a pretty good city, ſituated in a very large plain. I ſtopped to take a view of the city, and a palace that ſtood at the extremity of the plain. I paſſionately deſired to know where I was, and conſidered which way I might ſatisfy my curioſity. At laſt I eſpied a peaſant digging. I deſcended into the wood. I left my cheſt there, and went up to the labourer; of whom I aſked what was the name of the city. Young man, ſays he, one may know you are a ſtranger, ſince you cannot tell this is the city of Gazna, where dwells the juſt and valiant King Bahaman. And who lives,

lives, ſays I, in the palace at the extremity of the plain? The King of Gazna, replied he, built it to incloſe the Princeſs Schirine his daughter, who is threatened by her horoſcope to be betrayed by a man. Bahaman, to fruſtrate this prediction, has erected that royal manſion of marble, encompaſſed with deep ditches full of water. The gate is of China ſteel; and beſides that the King keeps the key; there is a numerous guard watching night and day, to defend the entrance to men. The King goes to ſee his daughter once a week; he then returns to Gazna. All Schirine's company in that palace, is a governante with ſome maiden ſlaves.

HUNDRED AND TWELFTH DAY.

I THANKED the peaſant for the information he had given me, and directed my ſteps towards the city. When I was juſt come to it, I heard a great noiſe, and ſoon after ſaw ſeveral horſemen richly dreſſed, all mounted on very fine horſes with very rich capariſons. In the middle of this ſtately cavalcade, was a tall man with a crown on his head, his veſt all over ſet with diamonds; which made me conclude he was the King of Gazna, going to ſee the Princeſs his daughter; and when I came into the city, I found I was not out in my conjecture.

After I had been all over the town, and ſatisfied my curioſity there, I remembered my cheſt; and though I had left it in a ſafe place, could not be eaſy for it. I went out of the city, and was impatient till I ſaw it remained in the ſame place where I got out of it. That gave me eaſe again. I eat ſome of my proviſions with a good appetite, and night coming on, reſolved to paſs it in the wood. I did not queſtion but I ſhould ſleep ſoundly there, for I was not much troubled, either about my creditors, or my preſent circumſtances. But for all that I could not cloſe my eyes. What the peaſant had told me of the Princeſs Schirine ran ſtill in my mind. Is it poſſible, ſaid I, that Bahaman ſhould be afraid of a fooliſh

fooliſh prediction? Was it neceſſary to build a palace, to ſhut up his daughter? Was ſhe not ſafe enough in his own? If the aſtrologers, on the other hand, can indeed look into futurity; if they read what ſhall come to paſs in the ſtars, it is in vain for him to think of eluding their predictions. They muſt neceſſarily be accompliſhed. All the precautions that prudence can take, cannot divert the blow that Heaven has deſtined for us. Since the Princeſs of Gazna is to fall in love with a man, it is in vain to pretend to guard her againſt it.

Thus did I argue with myſelf, repreſenting Schirine to my mind, fairer than all the ladies I had ever ſeen at Surat and Goa; where, however, I had ſeen a great number of very fair ones, who had not a little contributed to my ruin. I therefore reſolved to tempt my fortune. Let me, ſaid I to myſelf, tranſport my cheſt and me to the Princeſs's palace, and endeavour to get into her apartment. Perhaps I may have the good fortune to pleaſe her. Perhaps I am the mortal whom the aſtrologers have foretold ſhall be ſo happy as to obtain the favour of Schirine.

I was young and conſequently inconſiderate. I wanted not courage. I ſuddenly formed this raſh deſign, and as ſuddenly executed it. I flew up into the air, and guided my cheſt towards the palace. The night was as dark as I could wiſh. I paſſed over the ſoldiers' heads, without being perceived by the guard, who were poſted round the ditch. I deſcended on the top of the palace, at a place where I ſaw light. I got out of my cheſt, and ſlipped in at a window, opened to let in the air. It belonged to an apartment richly furniſhed, where the Princeſs Schirine reſted on a brocade ſofa. She appeared to me to be wonderfully charming. I thought her much beyond the idea I had conceived of her. I approached her to contemplate her beauty, and could not look on her without rapture. I knelt down by her, and kiſſed one of her fair hands. She waked at the touch, and ſeeing a man by her in that poſture, ſhe cried out; upon which the governante, who lay in the next chamber, ran in. Mahpeiker, ſays ſhe, come and help me, Here is a man; how came he into my apartment? Or rather, are not you an accomplice

complice in his crime? Who, I!| ſaid the governante; how do you wrong me with this ſuſpicion? I am not leſs amazed than yourſelf at the raſhneſs of this youth! beſides, grant that I was a confederate of his, how could I deceive the vigilance of the guard about the palace? You know alſo there are twenty gates of ſteel to be opened, before he comes here; that the royal ſeal is on every lock, and that the King your father keeps the keys. I cannot comprehend how this young man could ſurmount all theſe difficulties.

While the governante was talking thus, I ſtudied what I ſhould ſay; and it came into my head, to perſuade them I was the prophet Mahomet. Fair Princeſs, ſaid I to Schirine, be neither you nor Mahpeiker ſurprized at my appearing here, I am not one of thoſe lovers who are prodigal of their gold, and make uſe of all ſorts of artifices to come at the enjoyment of their wiſhes. I have no deſire that ought to alarm your virtue. Far from any criminal thought, I am the prophet Mahomet. I could not without pity, ſee you condemned to paſs all your life in a priſon, and am come to give you my promiſe, that I will defend you from the effects of the prediction, of which your father Bahaman is afraid. Be both of you hereafter aſſured that your fate will be full of glory and happineſs, ſince you ſhall be the wife of Mahomet. As ſoon as your marriage is known in the world, all the Kings of it ſhall fear the father-in-law of the great prophet, and all the Princeſſes envy your deſtiny.

HUNDRED AND THIRTEENTH DAY.

SCHIRINE and the governante looked on one another, while I was ſpeaking, as if to conſult what they ſhould think of it; I own I had reaſon to fear they would give no credit to me. But women are apt to give into any thing that is wonderful. Mahpeiker and her miſtreſs believed what I ſaid. They took me to be Mahomet,

Mahomet, and I impoſed upon their credulity. After having paſſed the beſt part of the night with the Princeſs of Gazna, I left her apartment before day, not without promiſing to return the next. I got into my machine again as ſoon as poſſible, and flew very high into the air, that I might not be perceived by the ſoldiers. I deſcended into the wood, left my cheſt there, and went into the city to buy proviſions for eight days together, with ſome fine cloaths, a rich turban, an embroidered girdle, eſſences and perfumes. I laid out all money in theſe purchaſes, not troubling myſelf for the future. I could not imagine I ſhould ever want, after ſuch a pleaſant and glorious adventure.

I ſtayed all day in the wood, very buſy in dreſſing myſelf out, and perfuming myſelf. As ſoon as it was night I entered my cheſt, directed it to the Princeſs's apartment; and deſcending at the ſame place I did before, I got into it as I did then. She gave me to underſtand ſhe expected me with a great deal of impatience. Oh, great prophet, ſaid ſhe, I began to be in pain, and was afraid you had already forgot your ſpouſe. Ah, my dear Princeſs, replied I, could you ſuffer any ſuch fear to poſſeſs you? Since I have given you my promiſe, ought not you to be ſatisfied that I ſhall love you for ever? But tell me, ſays ſhe, how comes it you have ſo young a look; I always took the prophet Mahomet to be a venerable old man. You are in the right, replied I: that is the idea people ſhould have of me, and if I ſhould appear before you as I ſometimes appear to the Faithful, whom I condeſcend to do that honour to, you would ſee me with a long beard and bald head. But I thought you would like a figure not ſo ſuperannuated, wherefore I aſſume the form of a young man. The governante, to have a ſhare in the converſation, ſaid I had done well; and that when a perſon would act the part of a huſband he cannot be too agreeable.

I left the palace before day, for fear it might be diſcovered that I was a falſe prophet. I returned the next day, and managed myſelf alway ſo dexterouſly, that Schirine and Mahpeiker did not ſo much as miſtruſt there was any deceit in it. It is true, the Princeſs by degrees became ſo favorable to me, that it contributed very much to make

make her believe whatever I ſaid to her. For when one is prepoſſeſſed with a good opinion of a perſon, one does not eaſily ſuſpect his ſincerity.

Some days after the King of Gazna, attended by his officers, came to the Princeſs his daughter's palace: and finding the gates very faſt, and his ſeal on the locks, he ſaid to his Viziers who accompanied him, every thing is as it ſhould be; while the gates of this palace are in this ſtate, I ſhall not be much afraid of the miſchief with which my daughter is threatened. He went alone to Schirine's apartment. His daughter was ſorry he was come; he perceived it, and would know the cauſe of it. His curioſity increaſed the Princeſs's trouble, and finding herſelf obliged to ſatisfy him, ſhe told him all that had paſſed. Your Majeſty, Sir, will imagine the ſurpriſe King Bahaman was in, to hear he was the father-in-law of Mahomet, without knowing any thing of the matter. Ah, what an abſurdity is here, cried he? How credulous you are, daughter! Oh Heaven, I now ſee it is to no purpoſe to ſtrive to avoid the evils thou haſt in ſtore for us. Schirine's horoſcope is fulfilled; a traitor has ſeduced her. Saying this, he flung out of the Princeſs's apartment, and ſearched the palace all over from top to bottom. But he ſearched every where in vain: he could ſee no footſteps of the ſeducer. His amazement redoubled upon it; which way, ſaid he, could the audacious man enter the caſtle? I cannot conceive how he could do it. He then called his Viziers and confidants; they ran at his call, and were frighted to ſee how he was diſturbed. What is the matter, Sir, ſays his Prime Miniſter, you ſeem thus diſcompoſed? What misfortune is the occaſion of the trouble which appears in your looks? The King told them what he had learned, and aſked their advice upon it. The grand Vizier ſpoke firſt, ſaying, the pretended marriage might be true, though it had all the appearance of fable. That there had been mighty houſes in the world who made no ſcruple of attributing their origin to ſuch like events; and for his part, he looked on the commerce the Princeſs ſaid ſhe had had with Mahomet, as a thing very poſſible.

The other Viziers, out of complaiſance perhaps to him who ſaid this, were all of the ſame opinion; except one, who

who ſpoke thus againſt it: I am ſurpriſed to hear men of ſenſe give credit to ſo ſenſeleſs a report—to a thing ſo incredible. Can wiſe men think our great prophet would ſeek a wife upon earth, when he is in paradiſe, ſurrounded with the moſt beautiful Houris? It is not to be believed; and inſtead of hearkening to ſuch a ridiculous ſtory, if I were to adviſe his Majeſty, it ſhould be to look to the bottom of this affair. I am ſatisfied, if he did, he would ſoon find out the cheat, who under a ſacred name has the impudence to ſeduce the Princeſs.

Though Bahaman was naturally credulous enough, though he looked upon his Prime Miniſter as a man of great judgment, though he ſaw his other Viziers did give into the opinion of their chief; yet he reſolved to do as he who ſpoke laſt had adviſed him—to find out the truth; but to do it prudently, and endeavour himſelf to diſcourſe the pretended prophet, without witneſſes. He therefore ordered his courtiers to return to Gazna; go, ſaid he, I will ſtay by myſelf this night in the caſtle with my daughter; go you back and come again to me here to-morrow. They all obeyed the King's order. They returned to the city, and Bahaman examined his daughter over and over about this buſineſs, waiting till it was night. He aſked if I eat with her. No, my Lord, ſaid his daughter; I in vain offered him meat and drink; he would touch nothing every time he came here. Tell this adventure again, replied he, and do not conceal any particular. Schirine gave him a new detail of it, and the King weighed all the circumſtances as ſhe told it him.

HUNDRED AND FOURTEENTH DAY.

AS ſoon as it was night, Bahaman ſat down on a ſofa, and ordered tapers to be lighted, and ſet before him on a marble table. He drew his ſabre, to make uſe of it, if it was neceſſary; and to waſh off the ſtain done his honour, with my blood. He waited impatiently

ly for my coming, and I doubt not he was very uneaſy till I came.

It happened that night that it lightened very much; a flaſh broke upon the King, and made his eyes dazzle. He went to the window where Schirine ſaid I was to enter, and perceiving the ſky to be as it were all on fire, he was mightily diſturbed at it. Though what he ſaw was very natural, he did not look on thoſe meteors as the effects of ſome exhalations which inflamed the air; he thought theſe flaſhes denounced the deſcent of Mahomet, and that the ſky was ſo luminous, by opening its gates to let out the prophet.

In this diſpoſition of the King I might very ſafely venture myſelf before him. Inſtead of being in a rage when I appeared at the window, he was ſeized with awe and fear. He let his ſabre fall; he fell proſtrate at my feet, kiſſed them, and ſaid, Oh great prophet, what am I, and what have I done, to deſerve the honour of being your father-in-law? I judged by this, the Princeſs had told the King all that had paſſed, and found that the good Bahaman was as eaſily to be impoſed upon as his daughter.

I was glad I had not to do with one of thoſe cunning men, who might by their ſubtle queſtions have embarraſſed the prophet; and taking advantage of his meekneſs, ſaid, Oh King! you are of all the Muſulman Princes the moſt zealous for my ſect, and conſequently he whom I moſt like. It was written on the fatal table, that your daughter ſhould be ſeduced by a man; which your aſtrologers very well diſcovered by the lights of aſtrology. But I prayed the Moſt High to ſpare you that mortal diſpleaſure, and take off that misfortune from the predeſtination of humans; which He was willing to do for my ſake, on condition Schirine became one of my wives; to which I conſented, to recompenſe the good deeds you have been doing all your life-time.

The King of Gazna was ſo prepoſſeſſed in my favour, that the weak Prince believed every word I ſaid to him; and charmed with the thought of being allied to the prophet, he threw himſelf a ſecond time at my feet, to ſhew the ſenſe he had of my goodneſs. He could not in his opinion find out terms ſtrong enough to expreſs his gratitude. I raiſed him as I had done before; and the good

good King, thinking it was decent for him to leave me alone with his daughter, withdrew into another chamber.

I ſtaid ſome hours with Schirine; but whatever pleaſure I took in her converſation, I minded too how the time paſſed. I was afraid of being ſurpriſed by day light, and that my cheſt would be perceived on the top of the houſe; wherefore I went away a little before it was morning and returned to the wood.

Early the next day, the Vizier and courtiers came to the Princeſs's palace. They aſked the King, whether he had received any further ſatisfaction in the matter. Yes, ſays he, all I could deſire. I have ſeen and ſpoke to the great prophet myſelf. He is my daughter's huſband. Nothing is more certain. At theſe words the Vizier and courtiers turned towards him, who had declared againſt the poſſibility of this marriage, and condemned him for his incredulity; but he was ſtill of the ſame mind. He perſiſted in it with obſtinacy, whatever the King could ſay to perſuade him that Mahomet had married Schirine. Bahaman had much ado to keep himſelf from falling into a paſſion with his incredulous courtier, who became the jeſt of the council.

A new incident happened the ſame day, which confirmed the other Viziers in their opinion. As they were returning to the city with their maſter, they were overtaken by a ſtorm in the plain. It thundered and lightened in an extraordinary manner, and it chanced that the incredulous courtier's horſe threw him, he was ſo frightened. He broke his leg in the fall. This accident was looked upon as the effect of the wrath of Heaven. Ah! wretch, cried the King, ſee what thy obſtinacy comes to; thou wouldſt not believe me, and the prophet has puniſhed thee.

The wounded man was carried home; and no ſooner was Bahaman returned to his palace, than he cauſed proclamation to be made at Gazna, that he would have feſtivals celebrated in honour of Schirine's marriage with Mahomet. I went that day to the city, where I was told this news, and the accident of the courtier's falling off his horſe. It is not to be imagined how credulous and ſuperſtitious the people were. Public rejoicings

joicings were made, and nothing heard but acclamations of, long live Bahaman, father-in-law of the prophet.

As ſoon as it was dark, I returned to the wood, and conveyed myſelf as uſual to the Princeſs Schirine's palace. Fair princeſs, ſaid I, when I entered her apartment, you do not know what happened in the plain to-day. A courtier who made a queſtion whether Mahomet was your huſband has paid for it ſeverely: I raiſed a ſtorm, which frighted his horſe. The courtier fell, and broke his leg. I did not think fit to carry my vengeance farther: but I ſwear by my tomb, which is at Medina, that if any one hereafter ſhall preſume to make a doubt of your happineſs, it ſhall coſt him his life. After having ſpent ſome hours with the Princeſs I retired.

The next day the King aſſembled his Viziers and courtiers; let us go, ſaid he to them, and beg pardon of Mahomet, for the wretch that refuſed to believe me, and has received the puniſhment of his incredulity. The King mounted on horſeback, and went to the Princeſs's palace. He was attended by his courtiers and Viziers; and himſelf opened the gates, which he had the day before ſealed up with his own ſeal. He went directly to his daughter Schirine's apartment, and ſaid to her, Schirine, we are come to pray you to intercede with the Prophet, for a man who has drawn his wrath upon him. I know it, my Lord, very well, replied the Princeſs; Mahomet has acquainted me with it. Then ſhe repeated what I had told her the night before; and informed them, that I had ſworn to exterminate all thoſe that doubted of her marriage with the prophet.

HUNDRED AND FIFTEENTH DAY.

WHEN the good King Bahaman heard this diſcourſe, he turned to his Viziers and courtiers, ſaying, if we had not already given credit to what we have ſeen and heard, could we now any longer queſtion whether Mahomet is my ſon-in-law? You ſee he has himſelf told my daughter, that he raiſed the ſtorm, to puniſh

puniſh an incredulous man. All the miniſters and others were ſatisfied ſhe was the prophet's wife. They fell down on their faces before her, and humbly prayed her to mediate with me for the wounded courtier; which ſhe promiſed to do.

In the mean while I had eat up all my proviſions, and ſpent all my money. The prophet Mahomet was reduced to as low a ſtate of want, as ever man was, that had aſked alms. To relieve me, I thought of this expedient; my Princeſs, ſaid I, one night to Schirine, we have forgotten one formality in our marriage; you have given me no dower; and that omiſſion is an uneaſineſs to me. Ah, my dear huſband, replied ſhe, I will ſpeak to my father of it to-morrow; and he will without doubt ſend me all his riches. No, no, ſaid I, there is no need of ſpeaking to him; I do not mind wealth; riches are of no uſe to me. It is ſufficient if you give me ſome of your jewels. Schirine would have given me all ſhe had, to render the dower the more honourable, but I contented myſelf with taking two large diamonds, which I ſold the next day to a jeweller of Gazna. By this means I put myſelf into a condition to act on the part of Mahomet.

I had paſſed for the prophet about a month, and led a moſt pleaſant life of it, when an ambaſſador arrived at the city of Gazna, from a neighbouring King, to demand the Princeſs Schirine in marriage. He had preſent audience; and having told the ſubject of his embaſſy, Bahaman ſaid to him, I am ſorry I cannot give my daughter to the King your maſter; I have already given her in marriage to the prophet Mahomet. The ambaſſador, by this anſwer, took the King of Gazna to be turned mad, had audience of leave, and returned to his maſter; who at firſt thought, as he did, that Bahaman had loſt his ſenſes; but afterwards imputing his refuſal to ſlight, he reſented it, raiſed an army, and invaded the kingdom of Gazna.

This King, whoſe name was Caſem, was ſtronger than Bahaman; who beſides was ſo dilatory in his preparations to receive him, that he could not hinder his making a great progreſs. Caſem beat ſome troops that made oppoſition to his paſſage, and advanced with all diligence

to the city of Gazna : where he found Bahaman's army entrenched in the plain, before the Princeſs Schirine's caſtle. The deſign of the enraged lover was to attack Bahaman in his trenches. But his troops ſtanding in need of repoſe, and he arriving in the plain towards the evening, he put off the attack to the next day.

In the mean time, the King of Gazna, informed of the number and valour of Caſem's ſoldiers, began to tremble. He ſummoned his council, when the courtier who had been wounded by the fall of his horſe, ſpoke to him in theſe terms: I am amazed that the King ſhould be in the leaſt uneaſy on this occaſion. What cauſe of alarm, I will not ſay can Caſem, but all the Princes of the world, give the father-in-law of Mahomet ? Your Majeſty, Sir, need only apply yourſelf to your ſon-in-law. Implore the ſuccour of the great Prophet. He will ſoon confound all your enemies. Nay, he ought to do it, ſince it is on his account that Caſem comes to diſturb the peace of your kingdom. Though what this courtier ſaid, was only by way of deriſion, yet it put courage into King Bahaman. You are in the right, ſaid he to the courtier ; I muſt addreſs myſelf to the Prophet ; I will pray to him to repulſe my proud enemy ; and I am perſuaded he will not deny my petition. Saying this, he went to Schirine ; daughter, ſaid he, to-morrow morning Caſem intends to attack us. I am afraid he will force our trenches, and am come here to pray Mahomet to ſuccour us. Uſe all your credit with him, to engage him in our defence. Let us all join in our prayers to him to be propitious to us. My Lord, replied the Princeſs, it will be no hard matter to intereſt the Prophet in our quarrel : he will ſoon diſperſe the armies of our enemies ; and all the Princes of the world ſhall learn, at Caſem's coſt, to reſpect you. But, ſays the King, the night wears, and the Prophet does not appear ; will he forſake us ? No, no, father, replies Schirine, do not fear his abandoning us, when we ſtand in need of him. He ſees from heaven where the army is that beſieges us, and perhaps is now about to put it into terror and diſorder.

In effect this was what Mahomet had a great mind to perform. I had obſerved at a diſtance the motions of

of Caſem's army all the day before; I took notice of their diſpoſition, particularly of the quarter where the King was. I gathered up ſome great and ſmall ſtones, filled my cheſt with them, and in the middle of the night flew up into the air. I guided my cheſt towards Caſem's tent, which I eaſily diſtinguiſhed from the reſt: it was a lofty pavilion, raiſed in the form of a dome, ſupported by twelve wooden pillars driven into the ground; and the outſide gilt with gold. The ſpaces between the pillars were filled up with boughs of trees. Towards the capital were two windows, one to the eaſt, the other to the ſouth.

All the ſoldiers who was about the tent ſlept ſoundly; which gave me an opportunity to deſcend to one of the windows, without being perceived. I ſaw the King lying on a ſofa; his head reſting on a ſatin pillow. I lifted myſelf half out of my cheſt, and flung a great ſtone at Caſem. I hit him on the forehead, and dangerouſly wounded him. He cried out; his guards and officers came in to his help, and were amazed to find him wounded, and almoſt without knowledge. Every quarter took the alarm. The report ran that the King was wounded, and nobody could tell from what hand the blow came. While the author was ſearched for, I flew up into air again, and ſhowered down a heap of ſtones on and about the royal tent. It wounded the ſoldiers, and they cried it rained ſtones. The news ſpread immediately; and to confirm it, I threw ſtones about every where. A ſudden fear ſeized the whole army; both officers and ſoldiers thought the Prophet was enraged againſt Caſem, and declared it by this miracle. In fine, the enemies of Bahaman were ſo frightened, that they fled; and with ſo much precipitation, that they abandoned their equipage and tents, crying, we are all undone; Mahomet will extirpate us.

HUNDRED AND SIXTEENTH DAY.

THE King of Gazna was ſufficiently ſurpriſed in the morning, when inſtead of attacking him, he perceived the enemy was retiring, He preſently purſued them with his beſt troops. He made great ſlaughter, and overtook Caſem himſelf whoſe wound hindered his flight. Why, ſaid he to him, didſt thou enter my territories againſt all right and reaſon ? What grounds hadſt thou for making war againſt me ? Bahaman, replied the vanquiſhed King, I thought thou hadſt refuſed me thy daughter out of contempt, and was reſolved to be revenged. I could not believe the Prophet Mahomet was thy ſon-in-law ; but I cannot now doubt it any more, ſince it was he that has wounded me, and diſperſed my army.

Bahaman gave over purſuing the enemy, and returned to Gazna with Caſem, who died the next day of his wound. The booty was divided among the ſoldiers. It was ſo conſiderable, that they came back loaded with riches. Prayers were put up in all the Moſques, to give thanks to heaven for having confounded the enemies of the ſtate ; and at night the King went to the Princeſs his daughter's Palace. My child, ſaid he, I am come to return the Prophet thanks for his aſſiſtance. You knew by the courtier I ſent you, all that Mahomet has done for us. I am ſo full of joy, that I am impatient to embrace his knees. He ſoon had the ſatisfaction he required ; I entered the Princeſs Schirine's apartment by the window, as I was wont to do. I expected to find him there ; he threw himſelf at my feet, kiſſed the ground, and ſaid, Oh great Prophet ! I cannot by words expreſs how ſenſible I am of your favours : do you yourſelf read my gratitude in my heart. I raiſed Bahaman from the ground and kiſſed his forehead. Prince, ſaid I, could you think I would refuſe you my ſuccour, in the ſtrait to which you were driven for my ſake ? I have puniſhed the proud Caſem, whoſe deſign was to make himſelf maſter of your

your dominions, and carry off Schirine, to be one of the ſlaves of his ſeraglio. Do not fear that any potentate will hereafter dare to make war upon you. If any one ſhould be ſo bold, I will rain on their army a ſhower of fire, that ſhall reduce them to aſhes.

Having given the King of Gazna new aſſurances, that I would take his kingdom into my protection, I told him how the enemy's army was frighted by my raining ſtones on their camp. Bahaman on his part, told me what Caſem had ſaid to him; and then retired to leave Schirine and myſelf at liberty. The Princeſs, who was no leſs ſenſible than her father of the ſervice I had done the ſtate, received me with the greateſt marks of affection and gratitude. She thought ſhe could not careſs me enough, and her careſſes ſo charmed me that I had almoſt forgot myſelf. Day began to appear, when I was got again into my cheſt. But every body was now ſo well ſatisfied that I was Mahomet, that had the ſoldiers ſeen my machine, they would ſcarce have been undeceived by it. Nay, I could hardly forbear thinking myſelf that I was the Prophet, having routed a whole army.

Two days after Caſem was buried; which though an enemy, was performed with great pomp. The King of Gazna ordered rejoicings to be made in the city, ſolemnly to celebrate the marriage of the Princeſs Schirine with Mahomet. I thought myſelf obliged to do ſomething extraordinary on that occaſion; and by a miracle ſignalize a feſtival made in honour of me. To this purpoſe I bought in Gazna ſome white pitch, and made ſome fireworks of that and cotton. I was all day in the wood preparing them; and by night had finiſhed them to my mind. Whilſt the citizens of Gazna were rejoicing in the ſtreets, I flew up into the air in my cheſt, as high as I could, that my machine might not be ſeen by the light of my fireworks, which when they were lighted had a very good effect on the ſpectators. I then returned to the wood, and next day went into the city to hear what the people ſaid of me. I was mightily pleaſed with the extravagance of their conjectures. Some ſaid it was Mahomet, who, to ſhow the ſatisfaction he took in the feſtival made in honour of him, had cauſed theſe

celeſtial

celeſtial fires to appear. Others affirmed, that they ſaw the Prophet amidſt theſe new meteors, with a white beard, and a venerable air, ſuch as their imagination figured him to them. Theſe diſcourſes wonderfully delighted me: but alas, while I was thus delighting myſelf, my dear cheſt was burning in the wood. It is certain a ſpark of the firework kindled the pitch that I left in it, which took the wood, and in my abſence conſumed it. A father that found his only ſon wounded in a thouſand places, and weltering in his blood, could not be more grieved than I was. The wood reſounded with my cries; I tore my hair, I rent my cloaths; and cannot imagine how I came to ſpare my life in my deſpair.

The worſt of it was, there was no remedy for the evil; I muſt reſolve on ſomething, and there was but one thing to be reſolved upon; which was to ſeek my fortune elſewhere. Thus the prophet Mahomet, leaving Bahaman and Schirine very much troubled at his abſence, departed from the city of Gazna. Three days after I met a great caravan of merchants, bound for Cairo. I joined company with them, and arrived at the great city of Cairo; where I put myſelf to a weaver, to get a ſubſiſtence. I lived there ſeveral years, and then came to Damaſcus, where I ſet up the ſame trade. I ſeem content with my condition, but they are all falſe appearances; I cannot forget my former happineſs; Schirine comes often into my mind; I would fain for my quiet ſake put her out of my memory; I have done my utmoſt to effect it, and this employment of mine which is more laborious than gainful, renders me very unhappy.

Thus, ſir, added Malek, I have obeyed your Majeſty's commands, in telling you my adventure. I know very well you do not approve of the cheat I put upon the King of Gazna, and the Princeſs Schirine; I obſerved more than once how you ſhowed your diſlike of it, and how your virtue ſhook at my bold ſacrilege.

But I pray you to conſider, you required me to be ſincere in what I ſaid, and that the neceſſity of obeying you, drew from me this confeſſion.

THE CONTINUATION OF THE HISTORY OF BEDREDDIN LOLO, AND HIS VIZIER.

THE King of Damaſcus having heard the weaver out, diſmiſſed him. He then ſaid to his Vizier and favourite; the adventures this man has been telling us, are not leſs ſurpriſing than yours. But though it ſeems he is no happier than you are, do not imagine that I will yield up my argument yet, or conclude from thence that no perſon in the world enjoys a perfect felicity. I will examine my general officers, my courtiers, and all the officers of my houſehold. Go, Vizier, added he, bring them hither to me one after another. Atalmuc obeyed. He firſt brought the general officers. The King commanded them to ſpeak freely their minds, and tell him whether any ſecret ſorrow diſturbed the comfort of their lives; aſſuring them, there ſhould no ill conſequence ariſe from their free confeſſion. They all preſently declared they had their uneaſineſſes: that none of them had a quiet mind. One confeſſed, that he had too much ambition; another too much avarice; another, that he was jealous of the glory that his equals had acquired, and complained the poeple did not do him juſtice as to his ſkill in military affairs. In fine, the generals having opened their hearts to Bedreddin, and he finding that not one of them was happy, told his Vizier, that the next day he would hear all his courtiers. Accordingly they were examined one after another: but not a man of them was found to be contented with his condition. This courtier ſaid, he perceived his credit leſſened every day; that complained, his deſigns were thwarted, and he could not do what he deſired. Another ſaid, he was obliged to give way to his enemies; and another, that he had ſpent all his eſtate, and knew not how to ſupport himſelf.

The King of Damaſcus having no better fortune among his courtiers, than he had among his generals, as to finding out the man he looked for thought he might

meet

meet with ſuch a one among the officers of his houſehold. He had therefore the patience to talk to them every one in particular; and they made him the ſame anſwer as his courtiers and generals had done, that none of them were free from cares. One complained of his wife; another of his children; ſome, that they were not rich; others, that they were not healthy; all of them had ſome affliction or other to diſquiet them. Notwithſtanding all this, Bedreddin would not deſpair of meeting with a contented man. If I can find but one, ſaid he to his vizier, I deſire no more; for you maintain there is not ſuch a man to be found, Yes, ſir, replies Atalmuc, I do maintain it; and your Majeſty ſeeks in vain after one. I am not of that opinion, replied the King; and I have a thought come into my head, which will be a means to diſcover very ſuddenly whether or no I am in the right. He then ordered a proclamation to be made in the city, that all thoſe who were ſatisfied with their condition, and had nothing to diſturb their quiet, ſhould appear in three days before his throne. The three days expired, and not a man came to court on that account. All the inhabitants ſeemed to be in concert with Atalmuc

HUNDRED AND SEVENTEENTH DAY.

WHEN the King of Damaſcus ſaw that nobody preſented themſelves, perſuant to his proclamation, he was very much ſurpriſed. It is not conceivable, cried he, that in ſo great and ſo populous a city as Damaſcus, there ſhould not be found one happy man. Sir, replied Atalmuc, if you were to examine all the people upon earth, they would tell you they are miſerable. I cannot think it, ſays the King; and as much as the proofs I have made of it amaze me, I wiſh my kingdom was in peace, I would gladly go over all the world with you, to ſee which of us two is in an error.

It happened accidentally that the King of Damaſcus's enemies ſent ambaſſadors at that very time to him with propoſals

propoſals of peace on advantageous terms. The King aſſembled his council upon it, and it was thought more adviſeable to accept the terms, than to reject them. Thus was peace concluded between the King of Damaſcus and his enemies, and it was proclaimed throughout his dominions, A little while after, this Monarch ſaid to his Vizier, now the war is at an end, I am reſolved to travel; and will not return to Damaſcus, until I have found a contented man. Sir, replied Atalmuc, why will your Majeſty expoſe yourſelf to the perils and fatigues of travel? ought you not to be ſatisfied from the trials you have made, that you will never find what you look for? judge of every body by yourſelf. You have no enemies upon your hands, your faithful ſubjects love you, your court is always buſy in ſtudying how to pleaſe you; if you are not happy, what man in the world can be ſo? It is true, replies Bedreddin, that nowithſtanding I am at peace with all my neighbours, I am not for all that a perfect happy man: nay I muſt own to you, that the deſire I have to know whether there be realy ſuch a man upon earth, gives me a diſquiet, that is of itſelf ſufficient to make my whole life unhappy. Ah, my Lord, replied the Vizier, why will you ſatisfy that deſire of yours? be aſſured, you will never meet with a perſon entirely contented with his condition.

The Vizier Atalmuc wiſhed heartily that his maſter would not have perſiſted in his reſolution; but the King continued in the ſame mind, and having entruſted the government of his kingdom with his Viziers, he left Damaſcus, accompanied by Atalmuc, Seyfel Mulouk, and ſome ſlaves. He took the road to Bagdad, where being ſafely arived they took up their lodging in a caravanſerail; where they ſaid they were three jewellers of Grand Cairo, travelling from court to court to ſell their jewels. They were well ſtocked with all ſorts of them, that they might paſs the better for what they pretended to be. Bedreddin, without being known, had the pleaſure of ſeeing the Commander of the Believers and all that was worth his curioſity at Bagdad. One day he eſpied a calender in the ſtreets, talking with a loud voice to a croud of people about him. He went up

up to him, and heard him ſay, how mad you are, my brethren, to take ſo much pains to heap up riches. When the angel of death ſhall come for you, you will in vain offer him all to ſpare you; he has no pity, and will not hearken to you. Beſides you muſt own that the enjoyment of your wealth is troubleſome to you. You are always afraid it will become a prey to robbers. The concern you are in for fear of loſing it hinders your leading a happy life. You may all of you envy me, who without wealth, without conveniences, enjoy in the midſt of my want a perfect happineſs.

At this diſcourſe the King of Damaſcus took his Vizier aſide, and ſaid to him, you heard as well as I what the calender told his brethern. I ſhall have no need of travelling further. I have found the man I looked for; this calender is happy. Sir, replied Atalmuc, we muſt talk with him by himſelf; and engage him, if we can, to open his mind to us; perhaps he did not think of what he ſaid. With all my heart, ſays Bedreddin: but you muſt then give credit to him, if in our private diſcourſe with him, he aſſures us, he is contented: yes, my Lord, replies Atalmuc, I will believe him, and own myſelf in an error. They reſolved not to loſe ſight of the calender; who having done talking, had ſome money given him by his auditors; with which he retired to his houſe in a ſuburb of the city. They followed him; and having overtaken him, they aſked him if he was willing to be merry with them. The calender, judging by their air, that they were rich ſtrangers, gave them to underſtand he liked their propoſal very well. He caried them into a little houſe, where lived alſo two other calenders: who being informed of the deſign of the ſtrangers, were extremely well pleaſed with it. Atalmuc took ſome ſequins out of his purſe, and giving them to one of the calenders, bid him go and buy whatever was neceſſary for them to ſpend the day pleaſantly together.

HUNDRED AND EIGHTEENTH DAY.

THE calender, to whom the ſequins were given went into the city, and returned two hours after laden with proviſions, fruit and wine. They all ſat down to table, and fell to. They drank plentifully, till they began to grow heated with wine and mirth. The calenders eſpecially were ſo merry, that Bedreddin, not doubting but he had met with men perfectly happy, turned to his Vizier, and ſaid, I believe we may take up with what we ſee, and need be at no more pains: you will acknowledge your error. No, no, replied Atalmuc, not yet, ſir: appearances are often very deceitful.

My Lords, ſaid one of the calenders to the King of Damaſcus and his Vizier, what do you mean by what you ſay? here calender, ſays Bedreddin to him whom he heard talk in the ſtreet, offering him a purſe of ſequins, here is a preſent for you, on condition you diſcover your mind to me. You ſee three jewellers of us; one of my brethren maintains, that there is not a contented man in the world. I believe the contrary; and I have heard you ſay, that you yourſelf enjoy a perfect felicity; tell me the truth; it imports me very much to know it; and you will give me the greateſt ſatisfaction, if you will open yourſelf to me freely on this ſubject.

The calender took the purſe, thanked Bedreddin, and ſaid, my Lord, ſince you deſire it, I will diſcover my real ſentiments to you. Neither I nor my companions are happy. If you heard me boaſt of my happineſs before the people, do not imagine that I am ever the happier for that, nor the better ſatisfied with my condition. If I talked againſt riches, I aſſure you it was only to excite the charity of thoſe that heard me. The calenders lead too miſerable a life, to find that felicity in their ſtate which all men aſpire to in vain.

vain. I am perſuaded, as well as your companions, that no body is contented. The hearts of men cannot know content. They have ſcarce obtained the enjoyment of one deſire, but another ſucceeds to it, and diſturbs their quiet.

The King of Damaſcus's Vizier was glad to hear the calender talk ſo; and hoped Bedreddin would now own he was ſeeking after what was not to be found, and return to his dominions. Indeed that Prince began to think he was miſtaken himſelf; but having taken leave of the calenders, he ſaid to Seyfel Mulouk and his Vizier, let us paſs the reſt of the day at a Fiquaa ſhop; we ſhall find there a grear reſort of company, and may learn ſomething from them. They went, and ſat down at a table where two men were, who appeared to be perſons of conſideration, talking of the cares of human life. No, ſaid one of them, we muſt not hope to be happy, as long as we are in this world; if God ſuffered our lives to be always peaceful and pleaſant, we ſhould be leſs ſenſible of the pleaſures which he promiſes the faithful after death. I am not, ſays the other, entirely of your opinion; I know the greateſt part of men are miſerable, but I queſtion whether they are all ſo. I know one among the reſt, who lives a happy life, and all his moments glide away in joy. Ha! cried the Vizier Atalmuc, mingling in the converſation, who is this happy mortal? in what part of the world does he live? in the city of Aſtracan, replied the perſon who had ſaid it; it is the King of Aſtracan himſelf. If that Prince wants any thing to make him happy, I will agree that nobody can ever enjoy perfect happineſs. But I am ſure no trouble of any kind gives him the leaſt diſquiet: in a word, that he is a contented man; wherefore he is called by way of excellence, the King without ſorrow.

This diſcourſe had its effect on the mind of Bedreddin. As ſoon as they were got out of the Fiquaa ſhop, he told his Vizier, that they would ſet out for Aſtracan the next morning to ſee the King without ſorrow. I am as deſirous to ſee him as your Majeſty, ſays Atalmuc; and will depart when you pleaſe from Bagdad. Bedreddin returning to their caravanſerail, and hearing

that

that a caravan of Circaſſian merchants would ſet out for Aſtracan in a few days, deferred his departure till then, that they might travel with more ſafety. They all three, the King of Damaſcus, his Vizier, and favorite, departed with the caravan, and arrived ſafe at Aſtracan, where reigned Hormoz, called, the King without ſorrow. They inned at the firſt caravanſerail they met with, and paſſed ſtill for jewellers. They obſerved that the people were very joyful, and that great rejoicings were made in the city. They aſked the reaſon of it of their hoſt, and why every body ſeemed ſo glad at Aſtracan. The hoſt replied, you muſt needs never have been here ſince the reign of King Hormoz, by your aſking that queſtion: it is not for a victory obtained over our enemies that theſe rejoicings are made, nor to celebrate any other fortunate event. The people have every day ſome feſtival or other: and that out of conformity to the humour of the King, who is a Prince of the beſt character in the world: cheerful, ever diverting himſelf, and has on that account acquired the ſurname of the King without ſorrow.

HUNDRED AND NINETEENTH DAY.

THE King of Damaſcus having heard his hoſt out, ſaid to his Vizier, notwithſtanding the fine picture our hoſt has given us of the King of Aſtracan, I am ſure you do not think he deſerves the name that is beſtowed upon him. No, doubtleſs, replied Atalmuc; I am not to be deceived by appearances, after the adventure of the calender of Bagdad. You are in the right, replied Bedreddin, to diſtruſt the reputation King Hormoz has acquired; and I queſtion as you do, whether a man that has the burthen of a kingdom on his ſhoulders can be without care. We ſhall quickly know whether it is ſo or not, for I am reſolved to introduce myſelf into his court, to gain his friendſhip if I can, and engage him to diſcover to me the bottom of his ſoul.

I ap-

I approve of your deſign, ſir, ſays the Vizier; but then your Majeſty will promiſe me, that if the King of Aſtracan makes you his confident in this matter, and you find he is not the happy man he is taken for, you will give over your ſearch. Yes, replied Bedreddin, and will return immediately to Damaſcus. Well then, ſays the Vizier, let us make what haſte we can to gain acceſs to King Hormoz; let us ſee that Prince, and ſo carefully examine all his actions, that nothing may eſcape us.

Their deſign of going to the court of Aſtracan was no ſooner formed than it was executed. They repaired to the King's palace. They croſſed a vaſt court-yard full of ſoldiers; they entered the firſt hall, which they found full of ſingers and muſicians. They went into another hall, where were ſlaves of both ſexes gallantly dreſſed, dancing with great grace and art.

Having ſatisfied their curioſity in that hall, they paſſed into a third through a croud of people that thronged at the door, as if to ſee ſome ſpectacle. When they had got in, they perceived twenty or thirty perſons ſitting at a long table, ſpread with all ſorts of proviſions; it was an entertainment the King made for the greateſt Lords of his court, and that Monarch was eaſily to be diſtinguiſhed from his gueſts. He held the ſeat of honour, and had on his head a crown of gold, enriched with topazes and rubies. He was about thirty years old, handſome, well ſhaped, and had the gayeſt air that can be imagined. He excited his courtiers to drink, by his words and example; he told them pleaſant ſtories; he laughed with them, and was the ſoul of the feaſt.

After that entertainment was over, he went into the room where the dancing was, attended by his courtiers; and ſpent the reſt of the day in diverſions of dancing and muſic. When night came, he diſmiſſed his courtiers, and ſhut himſelf up in his women's apartment. The dancers and muſicians vaniſhed; and the King of Damaſcus, his Vizier, and Seyfel Mulouk went out of the palace, with the citizens of Aſtracan, who had come thither out of curioſity.

It muſt be owned, ſaid Bedreddin, upon his return to the caravanſerail, that the King of Aſtracan is in all appearance a happy man. I ſaw nothing in him that can

can make me ſuſpect his joy to be falſe. We have at laſt met with a contented man; and what is more extraordinary, that man a ſovereign too. For my part, ſays Seyfel Mulouk, I am of your Majeſty's opinion; I cannot think King Hormoz has any diſquiet; if I judge amiſs, he has an extraordinary command over his paſſions. Ay, ay, ſaid Atalmuc, the art of diſſimulation is what people are not ignorant of at court; and the King my maſter, will permit me to ſuſpend my judgment. How can we be certain that this Prince is not this very moment the prey of ſome mortal grief? And who knows but he pays dearly for the pleaſures we ſee him enjoy.

HUNDRED AND TWENTIETH DAY.

THE next day the King of Damaſcus, Atalmuc, and Seyfel Mulouk, returned to the palace, taking with them each a box of Diamonds. They deſired to ſpeak with the King, giving out, that they were three jewellers, partners, who travelled from court to court to ſell their diamonds. Hormoz ordered all three to be brought in; they opened their boxes and ſhowed him their fineſt jewels. He admired them, and cried out at the ſight of one of them, which was as big as a pigeon's egg, what a fine ſtone it is: I never ſaw the like; Nature ſeems to take pleaſure in collecting in it all the moſt lively colours. What happy climate could produce it? Atalmuc, who had been a jeweller, replied; ſir, theſe jewels are found in the iſle of Serendib. We bought this there; and in truth, it is the moſt eſteemed of all the kinds of diamonds which that country produces.

The King of Aſtracan, not being able to take his eyes off that jewel, Bedreddin ſaid to him, ſir, we rejoice that we have any thing that your Majeſty is pleaſed with. We moſt humbly beſeech you to permit us to make a preſent of this ſtone to you. Do us the favour to accept of it, and pardon the liberty we take in offering it to you. Hormoz received it with pleaſure, and told the jewellers he would have them ſtay ſome time

time at his court. Accordingly he ordered them lodgings in his palace. They had a magnificent ar- ment aſſigned them, and were ſerved by the King's own officers. This Monarch looking upon theſe ſtrangers as people that had travelled over all Aſia, reſolved to treat them with all poſſible ſplendor, that they might in all other courts publiſh the wonders of his. He every day made them new preſents; ſometimes he gave them the diverſion of hunting; and at others entertained them with ſome curious ſpectacle. He often made feſtivals for them, in which there wanted neither elegance nor expence. All the nobility of Circaſſia were by turns invited to them; and he outvied his uſual magnificence in every thing, to raiſe the wonder of the pretended jewellers. King Bedreddin was by no means ſo much taken up with theſe pleaſures, as in attending to every action of the King of Aſtracan. Atalmuc and Seyſel Mulouk examined them as attentively. They all three were wholly employed in obſerving King Hormoz, to ſee whether they could find out, that he put any conſtraint upon himſelf in his air of joy and content; but all their care was to no purpoſe; they could ſee nothing to render it ſuſpected to them: upon which the King of Damaſcus ſaid one day to Atalmuc, if we could but depend upon conjecture, the Prince, whoſe actions we obſerve, is happy. It is true, replied the Vizier, we have reaſon to think he is contented, but we cannot be ſure that he is ſo. We do not ſee him at night. When we think he is faſt aſleep, perhaps ſome frightful trouble keeps him awake. How then can we know, replied Bedreddin, whether he is contented or not? you muſt get into his confidence. The only way to do it, will be to tell him your name, and why you came to Circaſſia; your frankneſs will excite his, and he will, it may be, reveal to you a ſecret he hides from all the world.

Seyſel Mulouk was of the Vizier's opinion; and Bedreddin reſolved to get out of King Hormoz what he wanted to know, by opening to him firſt. Accordingly the three jewellers went one day to wait on the King of Aſtracan, and demanded of him a private conference;

ference; which being granted, Bedreddin addreſſed himſelf thus to Hormoz: Sir, we pray your Maieſty permit us to depart from your court: the time allotted ourſelves to ſtay in this city is paſt; be pleaſed to ſuffer us to return you our thanks for your favours, and to retire. I will not keep you in my court againſt your wills, replied the King of Aſtracan; but I muſt own, ſo ſudden a departure is not agreeable to me. I did not think you would have gone ſo ſoon; but I perceive there are not charms enough in my court to keep you here longer. Ah, my Lord, ſays Bedreddin, I call heaven to witneſs, that your court ſeems to us to be fuller of pleaſure, and more charming than even that of the Commander of the Faithful. Beſides, the reception you have given us, your many favours ſince we have been here, are enough to render it the moſt delightful abode to us in the world; but we have very weighty reaſons to return into our own country. For in fine, my Lord, as much jewellers as we appear to you to be, we are very far from being ſo. I am a Sovereign as well as yourſelf. I reign over the people of Damaſcus; and theſe two men, whom you take to be my partners, are one my grand Vizier, the other my favorite.

The King of Aſtracan appeared very much aſtoniſhed at this confidence; and was much more ſo when Bedreddin told him why he left Damaſcus. Hormoz burſt out a laughing at the end of his diſcourſe: how, my Lord, ſays he, does your Vizier maintain that there is not a contented man upon earth; yes, replied the King of Damaſcus; and I cannot be of his opinion. The truth is, that I could not in all my kingdom find ſuch a man. I have ſearched for him elſewhere in vain. I ſaw ſeveral at Bagdad, that ſeemed to be happy, and yet were far from being ſo; and tired with ſuch a fruitleſs ſearch, I was about to return to Damaſcus; when I heard, that in the city of Aſtracan there reigned a King, ſurnamed the King without ſorrow, for his gay humour. I was willing to ſee you, out of curioſity: and have obſerved, that joy does indeed accompany you in all you do. I conjure you, Sir, to tell me, if the appearance deceives me; are you poſſeſſed of an entire

entire felicity? does any care trouble your repoſe? Hormoz could not help laughing at that queſtion: is it poſſible, ſir, ſays he to the King of Damaſcus, that you have really abandoned your ſubjects, and ranged about the world, to find out a man truly contented? Moſt certainly, replies Bedreddin and I pray you to open your heart to me. Add this to other teſtimonies of your goodneſs, which I have received from you. Since you aſk it of me ſo ſeriouſly, replied the King of Aſtracan, and as if it imported you very much to know it, I muſt ſay, that your Vizier is in the right, and that I am of his mind: I do not believe there is ſuch a thing as a happy man. As for my part I am very far from being one; or to ſay the truth, though I am called the King without ſorrow, I am perhaps the moſt miſerable Prince alive. The joy that appears on my countenance, is the effect of a moſt troubleſome conſtraint. However, it is a neceſſary one; and I am the more miſerable becauſe I am under the neceſſity to conceal from my ſubjects the grief that always preys upon my heart,

The King of Damaſcus ſhewed by his looks the ſurpriſe he was in, to hear the King of Aſtracan talk ſo; and his curioſity to know the cauſe of his ſorrow was ſo great, that King Hormoz could not help promiſing to diſcover it to him.

All this while joy reigned in the city of Aſtracan, and the courtiers uſed all their invention to find out new diverſions to entertain their Monarch; it was their whole employ, and each ſeemed to diſpute with the other, the glory of ſucceeding in it beſt. Hormoz to ſhew he was ſatisfied with the zeal of his courtiers, always expreſſed himſelf extremely well pleaſed with the feſtivals that were made for him. But though he diſſembled as well as before, Bedreddin, Atalmuc and Seyſel Mulouk could obſerve, ſince the confeſſion he made of his diſquiet, that there were in his countenance the marks of uneaſineſs; they all three waited impatiently for the performance of his promiſe, which he complied with ſoon after in the following manner.

One night, when every thing was quiet in the palace, he ſent for them by an eunuch, who introduced them into

into the women's apartment. The King without ſorrow ſtaid for them in the outmoſt chamber, and told them, he was going to be as good as his word to them. You will then ſee, added he, whether I was not in the right, in ſaying, I am the moſt unfortunate Prince in the world. At theſe words he took the King of Damaſcus by the hand, and led him through two chambers, to the door of a third, bidding him look in. Bedreddin did ſo, and ſaw on a ſofa, a young lady of ſurpriſing beauty. Her complexion was whiter than ſnow; her eyes like two ſuns. She had a ſmiling look; and was liſtening to the diſcourſe of an old female ſlave.

Conſider that Princeſs who ſits on the ſofa, continues Hormoz; did you ever ſee one ſo fair? did not nature take a delight in forming ſo charming an object? Confeſs, my Lord, that you have not in your ſeraglio, ſo perfect a beauty. And you, added he, addreſſing himſelf to the King of Damaſcus's Vizier and favourite, examine her well: and tell me if ever your eyes beheld ſo fair a creature. Bedreddin, after having looked on her very attentively, owned ſhe was incomparable. Atalmuc thought he beheld his Zelica; and Seyfel Mulouk did not think that Bedi al Jemal excelled her.

That replied the King of Aſtracan, that is the lovely Princeſs, who is the cauſe of my ſorrow. It is ſhe who creates my misfortune. Does ſhe not love you, ſir, ſays the King of Damaſcus? is it her indifference?—No, no, ſays Hormoz, interrupting him: it is not that I complain of; if I adore her, I am in return beloved by her. How then, replies Bedreddin, can ſhe render you unfortunate? you ſhall ſee, replied the King of Circaſſia; ſtay you three at the door, and obſerve what paſſes.

Saying this, he entered the chamber and approached the Princeſs; and as he approached her (unheard of prodigy!) ſhe changed countenance: the red and white in her cheeks turned to a deadly paleneſs; her lips became livid; her ſmiling look vaniſhed; and her bright eyes cloſed. In a word, when he came up to her, he ſat down on the ſofa, and regarding her with eyes full of love and grief, ſaid, my Princeſs open your eyes, and behold your huſband; the condition you are in, pierces

pierces my ſoul. The Princeſs made him no anſwer; nor gave him the leaſt ſign that ſhe heard what he ſaid: ſhe ſeemed as one dead.

Hormoz was not able to bear ſo ſad a ſpectacle, He roſe from the ſofa; and at every ſtep he took, returning towards Bedreddin, in proportion to his diſtance from the Queen his wife, that Princeſs revived. Her bright eyes recovered their former luſtre, and her complexion became fairer than before. In a word, all her charms ſhone out afreſh, as the ſun from behind a cloud; and one may imagine into what aſtoniſhment it put the ſpectators.

HUNDRED AND TWENTY-FIRST DAY.

THE King of Damaſcus, his Vizier, and his favourite, kept their eyes fixed full upon the Queen of Aſtracan: they were not able to recover themſelves from their ſurpriſe. Well, ſays Hormoz to them, do you now think that I can be that happy man whom you ſeek after?

No, anſwers Bedreddin; we are rather perſuaded that you are a moſt unhappy Prince. This appears but too evidently to us, in the amazing prodigy to which we have juſt now been eye-witneſſes. But, ſir, adds he, why is it the Queen faints away at your approach; and by what charm does ſhe inſtantly renew her ſpirits upon your withdrawing yourſelf from her? may I entreat you to ſatisfy my curioſity once more.

I am not at all ſurpriſed at your queſtion, replies the King of Aſtracan: it is no more than I expected. You have reaſon, without doubt, to be aſtoniſhed at what you have ſeen. But I muſt run through a hiſtory of a conſiderably length, befote I can inform you in what you deſire to know. The night is already far advanced; betake yourſelves to your repoſe, and to-morrow I will give full ſatisfaction to your curioſity.

The ſame eunuch who brought Bedreddin, Atalmuc and Seyfel Mulouk into the apartment of the women, conducted them back into their own again.

They

They were all three unable to ſleep: their thoughts were entirely taken up with what they had ſeen: each was buſied within himſelf, in ſearching out the cauſe. And they only fatigued their ſpirits, without being able to draw any ſatisfaction from their conjectures. At laſt the morning came, and they were introduced into the cabinet of Hormoz, who related to them his hiſtory, after the following manner.

THE HISTORY OF KING HORMOZ, SURNAMED THE KING WITHOUT SORROW.

IT is now five years ſince I had a deſire to travel. In order to it, I firſt aſked leave of my father, the late King of Aſtracan; and he eaſily granted my requeſt. He gave me a very numerous retinue, as well for the ſecurity of my perſon, as for the ſake of having me appear among ſtrangers in a manner becoming my rank. He opened his treaſures, and ordered immenſe ſums to be taken out for my journey, with a prodigious quantity of jewels. A Prince, ſaid he, ſhould leave behind him in every place where he paſſes, tokens of his magnificence and generoſity: he ſhould in nothing act like a private perſon: I will have him ſcatter gold with both hands: the people dazzled with his bounties, will often praiſe him for virtues which Heaven never gave him. I departed therefore from Aſtracan with a pompous train. We paſſed the Volga, and the river of Jaic; then, coaſting along the Caſpian ſea, we arrived at Jenghikunt. From thence we proceeded to Jund, then to Caracou, and came at laſt to Otrar. I did not forget to follow the maxims of my father. All the cities through which I paſſed felt the effects of my liberality; I laviſhed my preſents. In a word, I paid largely for the honours which I received every where; and did not let the ſmalleſt care to pleaſe me go unrewarded. It is certain that my continual profuſion made people look on me as a moſt accompliſhed Prince. Amongſt the Circaſſian grandees who accompanied me, there was one who was appointed

appointed my governor, whom I loved above all the reſt. His name was Huſſeyn: he was a man of a ſingular merit; but that which pleaſed me perhaps the moſt in him was, the complaiſance he ſhewed for my opinions. Inſtead of ſetting up for ſeverity, and growing importunate with his counſels, he ſhewed himſelf entirely devoted to my humours. He even ſtudied to prevent all my deſires; by which means he inſinuated himſelf ſo far into my confidence, that I kept nothing ſecret from him.

Huſſeyn, ſays I to him one day at Otrar, I am weary of travelling like a Prince. The honours which are done me, begin to grow a burthen to me; I loſe all the pleaſure which private men enjoy when they go abroad. Beſides a thouſand things eſcape me, becauſe my cumberſome ſtate and grandeur will not always allow me to ſatisfy my curioſity. I wiſh I could paſs for one of an inferior rank: I ſhould be glad to ſee a little into the loweſt condition of life, to hear the people ſpeak, and to be acquainted with their manner of acting. This will not only be a diverſion to me, but it may likewiſe turn to my improvement.

HUNDRED AND TWENTY-SECOND DAY.

THE complaiſant Huſſeyn took this occaſion immediately to praiſe the propoſal I made, and to fall in with my inclinations. Nothing, ſays he, can be more praiſe-worthy than the preſent bent of your deſires; and you may gratify it when you pleaſe. Come on my Prince; you need only leave all your retinue here, and we will take the road which leads to the city of Carizme, like two fellow travellers.

I was charmed with the complaiſance of my governor. I gave him orders to put every thing in readineſs for our departure. This was ſoon done; for we had need of no more than two horſes. We took with us gold and jewels, and we ſet out from Otrar; where I left my whole

whole retinue, commanding them to ſtay there till my return.

We paſſed the Jaxartes, and advancing forward in the Zagathy, we came happily to the great city of Carizme, where Clitch Arſelan then reigned, and reigns even to this day. We took our lodgings in a public inn, and we were from our appearance taken for travellers of a private condition. The day after our arrival, we were deſirous to ſee the city, which we found in every reſpect anſwerable to the great idea we had formed of it. We were more particularly taken up in conſidering a palace, the ſtructure of which ſeemed to us very ſingular: it was not a pile of building as uſual, with wings adjoining to each ſide of it, to form a court; it was only a large compaſs of ground, ſurrounded with low walls; in which ſeveral very high and narrow towers were built at certain diſtances.

We could not refrain from entering within the walls; and we drew near to the towers, out of which we thought iſſued the ſound of human voices: neither were we deceived. There were men within them, that could not be ſeen, who ſpoke in very loud accent; ſome of whom ſung, and ſome broke out into loud laughter. We judged that we were in a place where madmen were ſhut up; and we ſoon heard ſuch things as confirmed us in our conjectures. One of theſe diſtracted perſons repeated Arabick verſes, with great emotion and vehemence. He was intent upon the praiſes of his miſtreſs; and was not ſatisfied with only ſetting her above the Houries.

The nymph whom I adore, ſaid he, is the tulip of the garden of nature. Her mouth I may ſay, is a cup overflowing with the richeſt wine. When ſhe laughs methinks I ſee a caſket of royal pearls open; and if ſhe ſpeaks, her words hang together like a ſtring of pearls round the neck of the Graces. Her yellow treſſes are the apartment of the ſun; and her fingers are the inſtruments with which the famous Many worked the marvellous Cabinet of China.

He made uſe of expreſſions yet more extravagant; from which we plainly perceived that his brain was diſordered. Huſſeyn, ſays I to my governor, what think

think you of this man here? I think, replies he, that poetry has turned his wits.

When we had for ſome time diverted ourſelves with his extravagant verſes, which he repeated without ceaſing, we left him to amuſe himſelf with the praiſes of his miſtreſs; and going up to another tower, our ears were immediately ſtruck with the voice of another madman, who ſung the following words: Oh thou, whoſe beauty furniſhes the ſun with that light which he diffuſes in palaces, alike as in cottages: inſtruct me, charming princeſs, how I may give a worthy reception to the ray with which thou doſt vouchſafe to illuminate my cell of ſorrow. Alas! I am a ruined building, and thou haſt been my architect. I am a river that perpetually rolls on its waters, towards the ſea of thy perfections. Thou art a fountain of life, and I am the path that leads to it.

Another lunatic, who was ſhut up in the ſame tower, excited no doubt by the example of this man, began to ſing in a different ſtrain. He complained of the rigour which an object full of charms exerciſed towards him, and he called upon death to put an end to his ſufferings. Sir, ſays Huſſeyn then to me, I would have you obſerve that the paſſion of love runs through all the diſcourſes, and the ſongs of theſe poor creatures: they ſeem all to be lovers.

HUNDRED AND TWENTY-THIRD DAY.

WHILE my governor inſinuated this reflection to me, a Carizmian, who happened to be near us, over-hearing our diſcourſe, ſaid to us, it is very natural that theſe madmen ſhould talk of love, ſince it is the ſource of their misfortune. Their diſtraction proceeds from the ſame cauſe. You muſt, continues he, be very great ſtrangers, and never have been at Carizme before, if you do not know that they loſt their wits by looking upon our Sultan's daughter.

The Carizmian obſerving that we were extremely ſurpriſed

ſurpriſed at his diſcourſe, ſaid to us; what I tell you, I confeſs, is a thing not eaſy to be credited; and yet nothing is more certain. You need only enquire in the city, every one will affirm to you, that the beauty of the Princeſs of Carizme has produced this wonderful effect upon theſe wretches.

This Princeſs, purſues he, plays ſometimes at the Mall in public. She appears then without a veil, and may be ſeen: but woe unto thoſe who ſtop and gaze upon her. They draw from her eyes a love that proves fatal to them. Some of them pine away by degrees, and languiſh out their lives in deſpair; and others loſe the uſe of their reaſon. The latter are ſhut up within theſe towers, which the Sultan has built for them. This Prince, who in other reſpects may boaſt of a thouſand virtues, inſtead of forbidding his daughter to ſhew herſelf to the people, ſeems to take a pleaſure in the miſeries which ſhe occaſions, and prides himſelf in being the father of ſo dangerous a beauty.

While the Carizmian was entertaining us in this manner, we ſaw a croud of people from the city, with a number of the Sultan's guards, who conducted two young men, and ſeemed to advance with them towards the towers. See there, without doubt, thinks I, ſome freſh inſtances of madneſs, tending this way. Even ſo, ſays the Carizmian: in all appearance the Princeſs Rezia Beghum plays at the Mall this day.

He had no ſooner ſpoke theſe words, but I left him very abruptly. Huſſeyn followed me; and taking notice that I was eager in my pace, he aſked me why I was in ſo great haſte. I am going, ſaid I, to ſee the Princeſs Carizme play at the Mall. I have a mind to judge of her beauty myſelf. I very much doubt whether ſhe be ſo formidable as ſhe is repreſented.

My governor trembled at my diſcourſe, and attempted for the firſt time, to contradict my will. Ah, ſir, ſaid he to me, with all the ſigns of a deep concern, beware how you give way to this inclination. What demon has inſpired you with it? after what we have juſt now ſeen with our own eyes: after what the Carizmian has told us, can you deſire the fatal view of Rezia? I conjure you by the great Prophet, without whom the

heavens and the earth would not have been created, not to expoſe yourſelf to the danger of her looks. Tremble at the fate of theſe unhappy men whoſe ſtories we have newly heard. I could not refrain from laughter, to ſee Huſſeyn in ſo great a fright. Indeed, indeed, ſaid I, you betray a great weakneſs; is it poſſible you ſhould ſuffer yourſelf to be ſeized with ſuch imaginary ridiculous fears? do you think that the ſight of a beautiful perſon is capable of troubling my underſtanding? you know very well, that there are women of a moſt exquiſite beauty in the ſeraglio of the King my father, and that not one of them ever touched my heart. I am perhaps the Prince in the world of my age, the leaſt ſuſceptible of the impreſſions of love: the whole court, you know, owns it to be my character; which ſome look upon as a failing, while others regard it as a virtue. Never fear then that it is poſſible I ſhould paſs in an inſtant from one extreme to the other. Let not the preſent curioſity, which urges me on, give you the leaſt diſquiet; rely upon my word, which I give you, to ſee Rezia Beghum unhurt, in ſpite of this amazing rumour of her charms.

My governor made no reply; and notwithſtanding I undertook to anſwer to myſelf, I could perceive he ſtill continued diffident of me. Nevertheleſs I remained fully bent to follow my curioſity; and not knowing the place where the Princeſs exerciſed herſelf, I made enquiry, addreſſing myſelf to the firſt man I met in the city. He was an Iman; I beſeech you, ſays I to him, ſhew me the way to the Mall.

Young man anſwers he, if you have a deſire to exerciſe yourſelf in the Mall, put off the party till to-morrow. The Princeſs diverts herſelf there to-day; inſtead of coming near the Mall, let me adviſe you to direct your ſteps the contrary way. Oh, ſir, replies I to the Iman, my intention is not to play, but only to have a ſight of the Princeſs. Ah raſh youth, cried he, are you weary of life, or do you long to loſe the uſe of your reaſon? have you not heard then, what ſtrange effects the ſight of Rezia works upon all men? if you know this, you muſt be very deſperate, not to fear ſo dangerous a beauty.

HUNDRED

HUNDRED AND TWENTY-FOURTH DAY.

HE ſaid a great many more things to me, and uſed the ſtrongeſt perſuaſions to divert my reſolution: but at laſt, ſeeing that I perſiſted in demanding the way to the Mall, he pointed it out to me in a ſurly manner: go then, ſays he, ſpeaking in anger; haſten to your ruin, ſince you make ſo light of the counſel I give you.

Soon after I had left the iman, I heard a herald crying in the ſtreet with a loud voice; by order from the ſultan I give notice to the people that the Princeſs Rezia plays at the Mall. If there be any one, who through imprudence ſhall gaze upon her, be it known, that whatever evil ſhall befall him thereby, it is to be imputed to himſelf alone.

As I drew near to the Mall I could perceive a great buſtel among the people: I could hear fathers calling out to their ſons, and running after them to prevent their going within ſight of Rezia. I laughed within myſelf at theſe precautions, and much more at the terrors which they occaſioned in Huſſeyn. When we came within the compaſs of the Mall, we could ſee nothing but old men; and even they kept themſelves at a diſtance from the Princeſs. Notwithſtanding their frozen age, they were fearful of being charmed by her, and of going to finiſh the remains of life in the towers. The Mall was not bordered round with ſpectators: every one was careful to ſhun the looks of the moſt beautiful object of nature.

As for me I advanced boldly, and deaf to the call of ſome good old men, who out of pity ſpoke to me to retire, I preſented myſelf before the daughter of the Sultan. But I came too late: for ſhe had juſt given over playing. She had already put on her veil, ſo that I could only diſcern her ſtature, which to me appeared very majeſtic. She ſtepped into a litter with two of her favourites, and returned to the palace ſurrounded with a numerous guard

Then turning to my governor. how unlucky am I! ſays I to him with a diſſatisfied look ; had I come one moment ſooner, I ſhould have ſeen Rezia. Sir, anſwers Huſſeyn with tranſports of joy, which he could not contain, Heaven be praiſed that you have not ſeen her. Notwithſtanding the aſſurances you gave me to bear the ſight of her unmoved, I am overjoyed, I own, that you have not been able to try the dangerous experiment: you have no great occaſion, ſaid I, to rejoice, ſince the experiment is only deferred. The firſt time the Princeſs plays at the Mall, I promiſe you to fix my eyes upon her, though ſhe were even more dangerous than you imagine her to be.

I ramained in this diſpoſition the following part of the day. On the morrow a herald proclaimed through the city, that Rezia would exerciſe herſelf no more in the Mall before the people, and would no more preſent herſelf to the eyes of men without a veil: that the Sultan her father had taken this reſolution, upon the moſt humble remonſtrances of his Viziers.

The proclamation afflicted me as much as it pleaſed my govornor, whoſe joy broke our afreſh: ah my Prince, ſaid he, my heart is now at eaſe, ſince I ſee you out of all danger: henceforward the Princeſs will be confined within the ſeraglio, and her beauty ſhall no longer hurt mankind. I can never be too thankful to Heaven—Huſſeyn, ſays I, interrupting him, you are very much miſtaken, if you think that I will lay aſide all hopes of gratifying my curioſity. Although it be very difficult at preſent to get a ſight of Rezia, yet it may not be impoſſible.

HUNDRED AND TWENTY-FIFTH DAY.

CONSEQUENTLY I ran over ſeveral expedients in my thoughts, and pitched upon the following, as the moſt probable to ſucceed. I took a quantity of gold and jewels with me, and went to find out the Sultan's gardener; then putting into his hand a purſe of ſequins, here father, ſaid I to him, there are five hundred

dred ſequins of gold in it. I beg of you to accept of theſe, till I preſent you with ſomething of a greater value.

The gardener was a good old man who had a wife much about his own age. He took the purſe with a ſmile, and replied to me: young man, your preſent is very handſome; but as without doubt you have not given it for nothing, tell me what ſervice you expect from me? I have a requeſt to make to you, anſwers I; it is to let me into the gardens of the ſeraglio, and to give me an opportunity of once ſeeing the Princeſs Rezia, ſince ſhe is not to ſhew herſelf any more in the city.

At theſe words the gardener gave me back my purſe ſomewhat rudely; go, raſh youth, ſaid he, you are not aware of the conſequences of what you propoſe to me. Beſides that in looking upon the Princeſs you run the hazard of going mad, I muſt tell you, that you expoſe your life and mine at the ſame time. If I ſhould make you put on woman's clothes, and ſuffer you to be under that diſguiſe in the gardens, when Rezia Beghum comes to walk there, have not I great reaſon to fear that you will be diſcovered? the eunuchs that watch over the woman have piercing eyes; nothing eſcapes them, and they are very prone to ſuſpicion. Conſider therefore the danger into which you would plunge yourſelf and draw me in after you,

This diſcourſe did not diſcourage me. O my father, rejoins I, giving him the purſe again, refuſe me not your aſſiſtance. I am a ſtranger here, who have neither friends nor relations. I have an extreme deſire to ſee the Princeſs; and I can expect that ſatisfaction from none but you. If you do not procure it for me I ſhall die for grief. The gardener's wife could not hear me without campaſſion, and ſhe taking part with me, we began to be very importunate with the huſband to yield to my entreaties. As he continued a while in a thoughtful poſture, without making any reply, I thought there were hopes of his complying. I preſented him with ſeveral diamonds to determine the ſcruples of his mind in my favour. This brought him to his ſpeech again: my ſon, ſaid he, theſe jewels were not neceſſary to bring me over to your intereſt. When I firſt ſaw you I con-

conceived a kindneſs for you. I have reſolved with myſelf to ſerve you, and I have juſt thought upon an expedient to give you the ſatisfaction you deſire, without any danger to either of us.

I embraced the old man for the pleaſing hopes he gave me; and impatient to know what methods he propoſed, I entreated him to keep me no longer in ſuſpence. You muſt put off, ſays he, your habit, and be dreſſed in a plainer manner. I intend to make you paſs for the gardener's boy: but as theſe fair locks of yours may offend the eunuchs, and awaken their ſuſpicions, we will cover your head with a bladder, which muſt be ſo diſcoloured as to make it appear offenſive to the ſight. This will have a good effect; for the more diſagreeable you ſeem, the leſs you will be ſuſpected. Perhaps, continues he, you are a little averſe to ſuch diſguiſe; but I have none other that I dare propoſe to you; and you ſhould make no ſcruple of ſubmitting to it, if your deſign be, as you ſay, only to ſee the daughter of the Sultan. If your intention be to pleaſe her, then I confeſs you will do well to appear in a more captivating dreſs.

HUNDRED AND TWFNTY-SIXTH DAY

I APPROVED of the ſtratagem. I ſuffered myſelf to be transformed into the gardener's boy. My hair was all put under a bladder, and I was ſo diſguiſed, that any ladies of the moſt amorous complexion might look upon me without the leaſt concern. While the old man and his wife were buſy in compleating my dreſs, Huſſeyn, tired with waiting for me hard by, and impatient to know what detained me ſo long with the gardener, came in to us. He caſt his eyes upon me, and knowing me through all my diſguiſe, was aſtoniſhed to ſee me in that ſtrange condition.

I could not forbear laughing at his ſurpriſe, and my mirth excited his; the meanneſs of my habit, and the oddneſs of the bladder upon my head, which made me look ſo diſagreeable, furniſhed us both with a great deal of

of pleaſant raillery. The old gardener alone was ſerious upon the matter; he ſeemed a little uneaſy, and aſked me if I was aſſured of the diſcreation of Huſſeyn. I paſſed my word for him, and to ſet his mind entirely at eaſe, I told him that he was my brother.

I am ſatisfied, ſays the old man then to me; and all is well. There is nothing more now to be done, but to bring you into the gardens. Let your brother go home; from time to time he may come hither, and I will give him news of you. Upon this Huſſeyn retired; and ſoon after the gardener introduced me into the gardens with him. He put a ſpade into my hand, then ſhewing me how to manage it, he appointed me my taſk. As I was at work, ſome eunuchs paſſed hard by me. They caſt their eyes upon me, and ſeeing I made a forbidding figure: right, ſaid they, the gardener does well to employ under him ſuch creatures as this. Then they left me, and continued their walk very well ſatisfied with a perſon who gave them no jealouſy.

Towards the cloſe of the day, my old maſter imagining I muſt be very much fatigued, made me lay aside my work, and conducted me to the border of a marble baſon, which was ſupplied with the pureſt water. There I found a ſkin ſpread upon the graſs, and covered with meſſes of rice and other victuals; there was likewiſe a large pitcher full of wine, and a lute of the faſhion of that country. We both of us ſat down upon the ſkin, and eat with an appetite. Then we had recourſe to the pitcher; and when we had almoſt emptied it, the old man growing gay, took up the lute and played upon it.

I was too well ſkilled in muſic, to be pleaſed with his manner of playing. Notwithſtanding which, I commended him againſt my judgment, and ſaid, he acquitted himſelf to admiration. I could perceive he was vain of the commendations I gave him; and putting the lute into my hands: here my ſon, ſaid he, now do you play a little in your turn; let us ſee what you can do? I did not give him the trouble to aſk me twice. To gratify him, I played one of the fineſt airs of Abdelmouman, and accompanied it with my voice. He payed me back the praiſes which I had beſtowed upon him;

but

but I was not ſo much affected with them, though I was perſuaded that I deſerved them more.

HUNDRED AND TWENTY-SEVENTH DAY.

I THOUGHT no one heard nor amired me beſides the old gardener, but I was miſtaken. The grand Vizier, who happened then to be walking in the gardens, drawn by my voice, and by the harmony of the inſtrument, had made his approaches in ſilence towards us. He liſtened for ſome time; and when he found that I had given over ſinging, he came up to us, I roſe up to go away out of reſpect: ſtay, ſaid he to me, why wouldeſt thou avoid me? Oh my Lord anſwers I, I am not worthy to appear before great Princes like yourſelf. Stay, young man, rejoins he, and tell me who you are.

The gardener ſeeing I remained ſpeechleſs, becauſe I knew not well what anſwer to make, undertook to reply for me; ſir, ſaid he, he is my ſervant; he is very well ſkilled in gardening; it is a happineſs to me to have found ſuch a one. The Vizier ordered me to ſing again. Accordingly I ſung and played upon the lute, in a manner that highly delighted him. No, cried he, not all the muſicians of the Sultan together are worth this young man. But, adds he, coming up to me, and looking nearer upon me, what is that I ſee upon his head, it ſeems to be a ſore. Alas, ſir, it is ſo, ſays the old gardener. I am ſorry for it, replied the miniſter. Were it not for the offence it gives to the ſight, I ſhould have been glad to have raiſed him out of his low condition; I would have taken him into my ſervice to divert me, and have made his fortune at once.

When the grand Vizier had thus ſpoken he left us; and on the morrow he ſaid to the Sultan; ſir, your Majeſty knows not that you have a treaſure in your gardens. Then he related what paſſed between us the preceding night. The Sultan, upon what his Vizier told him, grew deſirous to hear me. I will go this day,

ſaid

ſaid he, into the gardens, to ſee this young fellow. Let my muſicians have orders to prepare a concert for me there, and let a table be ſet out with all kinds of refreſhments.

This order was no ſooner given out, than the baſon where the old man and I had ſupped together, was bordered round with rich carpets. The proper officers planted their ſeveral buffets, which were furniſhed with coſtly vaſes, full of exquiſite liquors; while others ranged in order various ſervices of meats, and of fruits. Every thing was in readineſs when the Sultan came thither, followed by his Grand Vizier, and a number of his courtiers.

As ſoon as he was ſeated, and had ordered his company to take their places, I preſented myſelf before him, with my reins girt with white linen, and a baſket of flowers in my hands.

I laid the baſket down at his feet, and retired in the moſt reſpectful manner. I perceived that he took a particular notice of me, and fixed his eye more eſpecially upon the bladder, which gave my head ſo ill an aſpect. He eaſily gueſſed that I was the perſon of whom the Vizier ſpoke. Away, away, thou loathſome wretch, ſays the Sultan to me, what brings thee hither? My old maſter, who ſtood by, undertook again to reply for me. He ſaid that I was his ſervant, and that I was very knowing in the buſineſs of gardening. This he ſpoke with as much aſſurance, as if he had been perſuaded of the truth of what he ſaid.

HUNDRED AND TWENTY-EIGHTH DAY.

THE Sultan kept his eye ſtill upon me, Is it true, ſays he to the gardener, that your boy plays well upon the lute, and ſings agreeably? Yes, ſir, anſwers the old man; his voice is more exquiſite than you would imagine. Were you to hear him ſing, you would forget the diſagreeableneſs of his perſon. I ſhould be glad to

hear him, replies the Monarch: let us have a trial of his ſkill.

There were ſeveral buffoons preſent; one of which, ſuppoſing the Sultan ſpoke only in deriſion, and that I was a proper perſon to make a jeſt of to the court, came and took me by the arm, as if he would force me to dance with him. He made no doubt but I ſhould acquit myſelf ſo aukwardly, that it would heighten the deſpicable figure I made; and that he ſhould have the honour of diverting the whole aſſembly with a very ridiculous ſcene. But his vain hopes turned to his confuſion; for I ſeized him with a ſtrong graſp, and ſhook him ſo roughly, that the laughter roſe on my ſide. After which I let him ſee, that I danced with a better grace than he expected. The Sultan, the Grand Vizier, and all the ſpectators, heaped praiſes upon me.

The mean opinion, which at firſt was conceived of me, contributed, without doubt, in a great meaſure to the admiration which followed. It was a ſurpriſe upon them to ſee one dance ſo well, whom they looked upon as a wretch of no conſideration. Be that as it will, I was preſented with caſtanets. I made uſe of them, and marked the movements and cadences ſo juſtly as I danced, that, in the judgment of every one, I paſſed for the compleateſt dancer that had been ſeen in the court of Carizme.

After I had danced a conſiderable time, I took the gardener's lute, and pleaſed the whole company, in as great a degree as I had pleaſed the Vizier the foregoing day. I could perceive, in the looks of this miniſter, a ſecret ſatisfaction ariſe, which increaſed in proportion to that which he ſaw appear in the countenance of his maſter. Afterwards they brought me a harp, a viol, and a flute; upon which three inſtruments I played ſo well, that the Sultan was raviſhed.

He called out immediately for a purſe of a thouſand ſequins of gold, and ordered it to be laid before me. I opened the purſe, and taking out the gold, diſtrubuted it among the muſicians. The whole court was aſtoniſhed at my behaviour. This young man, ſaid they, has a great ſoul, and ſtrives to imitate kings: what pity it is, that he is blemiſhed with an ugly diſeaſe. The Sultan, who was no leſs ſurpriſed than his courtiers, demanded of

of me why I did not keep the pieces of gold? I made anſwer that I had no need of riches, ſince I had the honour to belong to his Majeſty, and to ſerve in his gardens.—He ſeemed pleaſed with my anſwer, and I was applauded by the whole aſſembly.

This done, he gave orders to have the proviſions ſet before him. Then he ſat down with his nobles to the entertainment which was prepared. While they continued at table, the concert of muſic played; but notwithſtanding that the compoſitions were excellent, and the voices very good, the Sultan, prepoſſeſſed in favour of me, gave little attention to them.

HUNDRED AND TWENTY-NINTH DAY.

AS ſoon as the concert was ended, the court withdrew. The carpets were immediately taken away, and the two tents, with the buffets, diſappeared. All the attendants retired by degrees, and I found myſelf quite alone with the old gardener; who ſaid to me, though the preſents you gave me had not been ſufficient to render you ſuſpected to me for a perſon of no mean condition, I ſhould ſoon have been undeceived, by the uſe you made of the ſequins which the Sultan gave you. Men of a low birth are incapable of acting in ſo generous a manner.

Notwithſtanding the old man furniſhed me with a very favourable opportunity of diſcovering to him who I was, I did not think it proper to intruſt him with the ſecret. I thought it ſufficient to tell him only that I was indeed of a very good family; then changing the diſcourſe, I reminded him of my great impatience to ſee the Princeſs of Carizme. I am ſurpriſed, ſays he, that you have not yet ſeen her. A day ſeldom paſſes, in which ſhe does not walk in this garden with her women. But, alas! adds he, with a concern in his looks, you will ſee her but too ſoon; and I fear I ſhall have reaſon to repent of my complaiſance for you. The good old man, inſtead of

of alarming me by theſe words, did but inflame my deſires.

On the morrow, which was the third day, after I had been ſome time at work, I ſat down to repoſe myſelf under a roſe buſh; where, muſing, I played upon the lute, when, on a ſudden, there appeared before me a lady veiled, who ſaid to me, young man, away with that inſtrument, and riſe; go and gather ſome flowers to preſent the Sultan's daughter. She is come into the garden.—How comes it that this is not already done? Muſt you have ſome one come to put you in mind of your duty? What, are you for a gardener's boy? I bowed my head immediately, and replied to the lady, that I knew not that the Princeſs was in the garden; and moreover, had I been aware of it, I ſhould have been very careful of offending her ſight with a figure like mine.

The lady burſt out into laughter at my diſcourſe:—What then, ſays ſhe, becauſe your head is a little amiſs, you do not dare to ſhew yourſelf? Come, come, I will not ſuffer your baſhfulneſs to prevail too far; I will have you go along with me now to the Princeſs; ſhe knows, as well as all her ſlaves do, how you are affected. They are all informed before-hand of your diſtemper, and, far from been ſhocked, they will be pleaſed to ſee you.—They have heard ſo much in your praiſe, that they long to know you. Run then quickly for a baſket, and be aſſured that Rezia, whoſe governeſs I am, will receive you very graciouſly.

As I deſired nothing more than what ſhe propoſed to me, I ſpeeded away to the gardener, I took a baſket, and returned in haſte to fill it with flowers. Then following the governeſs, ſhe led me under a dome, which roſe in the middle of the garden. I tied round my waiſt, as the day before, a clean linen ſaſh, and caried the baſket in my hands.

The Princeſs was in a great hall, ſeated upon a throne of gold, and ſurrounded with twenty or thirty ſlaves, all young, and that ſeemed to vie with each other in beauty. One would be apt to imagine that they had been expreſsly choſen, to compoſe a court worthy of Rezia.—The beauties, which are ſet apart for the happineſs of the faithful Muſſulmen in another life, cannot be more exquiſite.

quiſite. The Princeſs, above all, was ſo glorious in charms, that I remained motionleſs in the middle of the hall, with my eyes fixed upon her, and quite loſt in amazement.

HUNDRED AND THIRTEENTH DAY.

MY diſorder and my aſtoniſhment, the cauſe of which was but too viſible to them all, occaſioned an uninterrupted laughter for a conſiderable time. All the ſlaves diverted themſelves with the ſtrong ſymptoms of amazement that appeared through my whole countenance; and took it for granted, that the beauty of their miſtreſs had already taken away my ſenſes. They had very good reaſon to think ſo; for I looked like one ſo confounded, ſo thunder-ſtruck, and ſo much tranſported beyond myſelf, that I might eaſily be ſuſpected for a perſon utterly loſt to reaſon: and indeed I found myſelf in a ſituation of mind not far from abſolute diſtraction.

Why do you not go forward then, ſays the governeſs to me? You ſtand fixed, as if you were become a ſtatue. Advance, and preſent your flowers to the Princeſs. At theſe words I began a little to recover from my ſurpriſe. I approached the throne; and when I had ſet down my baſket upon the loweſt ſtep, I proſtrated myſelf, and remained with my face to the earth, till Rezia ſaid to me, riſe, young man; let us have the pleaſure to ſee thee. I obeyed, when all her women, perceiving my naked head, or rather my cap, though they had before been told of it, gave a ſhriek, contrary to the aſſurances which I received from the governeſs. After this, they broke out again into laughter.

When they had ſufficiently diverted themſelves at my expence, the Princeſs ordered a lute ſhould be put into my hands, and commanded me to accompany it with my voice, ſaying, thou haſt charmed the Sultan, my father, yeſterday; I cannot believe thou knoweſt how to ſing and play upon the lute, to ſuch perfection as he would perſuade

perſuade me. I immediately put the inſtrument in tune, and ſung in the Uzzal meaſure theſe Perſian verſes: My doom is fixed; my death is inevitable, ſince my eyes have beheld your Heavenly charms: I die for grief, if you reject my paſſion; and my joy kills me, if you ſay you love.

Although it was no difficult matter to gueſs at my application of theſe verſes, and that conſequently this might give them a freſh occaſion to divert themſelves with me, they ſpared me, however, for the preſent. Inſtead of launching out into laughter and raillery, they laviſhed praiſes on me. It is true, the Princeſs was the firſt to commend me, which made me a little ſuſpect the ſincerity of the compliments of her court. Be that as it will, a ſlave took the lute from me, to put into my hands a tabor. Afterwards the flute, the harp, and the viol, were brought me, the one after the other. I had the good fortune to play upon them, ſo as to draw freſh compliments upon myſelf.

We have not yet done with you, friend, ſays the daughter of the Sultan, then to me: I have heard likewiſe that you dance in perfection. I would fain ſee how you acquit yourſelf. I called for caſtanets, and I performed the ſame dances as the day before, with very good ſucceſs. All the ſlaves renewed their commendations of me. Ah! ſays one, how well he dances, and with what a grace! What a moving voice he has! ſays another: Without that unhappy diſtemper, he might be taken in for one of the chief muſicians.

While they were buſied in ſaying a thouſand obliging things, of me, Rezia was employed in looking earneſtly upon me, without ſpeaking a word. Then breaking ſilence on a ſudden, and coming down from her throne, to return to the palace—it is pity, cries ſhe, it is great pity that he is diſeaſed. As ſoon as ſhe had pronounced theſe words, her women, as if ſhe had ſignified they ſhould repeat them, as they retired they made the hall reſound again, ſaying, it is great pity that he is diſeaſed.

HUNDRED AND THIRTY-FIRST DAY.

I DID not ſtay long in the hall after they were gone.—I went directly to the gardener's houſe, where I found my governor, who came to enquire after me.—Well, my friends, ſaid I, upon my coming in, I have ſeen Rezia. They both of them turned pale as I ſpoke, and looked upon me with trembling. They were apprehenſive they ſhould diſcover in my looks manifeſt tokens to juſtify their fears. I perceived it, and ſaid, I ſee very well why ye look ſo earneſtly upon me. Baniſh your fear: I am not diſtracted. But if all men are to be ſhut up, who fall in love with the Princeſs, I confeſs to you that I richly deſerve a place in one of the towers.

At the ſame time I related to them all that happened under the dome in the garden. Then I added, that I was diſirous to continue ſtill in the gardens, under the ſame diſguiſe; and to uſe my endeavours to pleaſe Rezia.—My governor and the old man upon this, repreſented to me every thing which they thought might perſuade me to alter my reſolution; but I forbid the one to oppoſe my will any farther, and I engaged the other, by new preſents, to let me ſtill paſs for the gardener's boy.

The following day, in the afternoon, I found myſelf inclined to reſt. I went and ſat down upon the margin of a canal, whoſe banks were green, and planted with ſpreading trees, which covered the water with their ſhade. I knew that the Princeſs came ſometimes to bathe in this place. This was ſufficient to ſet the whole imagination of a lover at work. I amuſed myſelf with a thouſand agreeable fancies, which naturally ariſe in the mind of a man deeply enamoured. But I did not long continue in theſe pleaſing dreams. As my eyes were fixed upon the water, I ſaw the reſemblance of myſelf, which gave me very melancholy reflections. Far from being pleaſed with my own figure, I ſighed to ſee I was reduced to the neceſſity of appearing ſo unlike myſelf.

Oh

Oh Heavens! thinks I, how unaccountable is my deſtiny, that I ſhould be obliged to appear before the Princeſs whom I love, in ſo odd a diſguiſe! What can I propoſe by it? Can I hope to inſpire her with the leaſt ſenſe of tenderneſs, under this diſagreeable form? How extravagant are my proceedings! Alas! adds I, taking off the bladder which covered my head, if I durſt venture to ſhew myſelf without a diſguiſe; if my figure ſhould not prove ſo lovely as to pleaſe Rezia, at leaſt I ſhould not ſeem frightful in her eyes.

After I had lamented my condition, and the neceſſity of continuing ſo odiouſly concealed, I put on the bladder again. My hands were yet employed in adjuſting it, when a lady came up to me. She lifted up her veil, and I ſoon diſcerned ſhe was the governeſs of the Princeſs.—You deteſtable wretch, ſays ſhe to me, I have been ſeeking for you to let you know, that you are more happy than a better man would be. My miſtreſs, who has taken a liking to you, notwithſtanding your ugly cap, has a mind you ſhould this night be introduced into her apartment.—She deſires to hear you ſing, and to ſee you dance once more. Be in this very place when it is night, and do not fail to be punctual. This ſaid, ſhe went off from me, without ſtaying for my anſwer, and left me very much tranſported with her meſſage.

The governeſs had little need to charge me to be punctual. I ran to find out the old gardener; not ſo much to communicate my good fortune to him, as to precaution him not to be in any pain about me, if I did not come home that night. This done, I returned and laid myſelf down upon the graſs, in the place where the appointment was made. I felt all the ſharpeſt ſtings of impatience, till the happy moment arrived which I expected. An eunuch came up to me, and bid me follow him. He carried me into the ſeraglio by a private door, to which he had a key, and led me forward into the apartment of Rezia.

HUNDRED AND THIRTY-SECOND DAY.

THIS Princeſs lay upon a ſofa; and all her women ſat before her upon the floor carpet, telling ſtories to divert her. As ſoon as they ſaw me, they roſe up and cried out, ſee, ſee, the gardener's boy, who will make us merry.

Young man, ſays the daughter of the Sultan to me, you entertained me ſo well yeſterday, that I have deſired to ſee you again. Upon this, ſhe ordered a lute to be brought, and commanded me to play upon it. I obeyed, and at the ſame time ſung ſuch words as my love inſpired me with, which glowed within my breaſt at the ſight of the Princeſs. Briefly, they gave me the ſame inſtruments upon which I had played the foregoing day in the great hall, and I acquitted myſelf ſo as to be applauded more than ever.

After this, I was to dance. I had a mind to ſhew how much I excelled in that exerciſe above all things.—I performed ſeveral dances; but as I was in the midſt of a dance which required great activity, my bladder, which I had not tied very faſt, came looſe, and fell upon the floor.

Then the ſlaves, diſcovering the deceit, ſhrieked aloud, and Rezia ſeemed highly provoked. Her anger flaſhed in her eyes, and broke out with vehemence in her words. Oh raſh and deſperate, ſaid ſhe to me, I took thee for a man of no conſequence. Never hope the diverſion thou haſt given will incline me to excuſe thy boldneſs. At theſe words ſhe ordered her eunuchs to be called. A whole troop of them ruſhed in upon me: they hurried me out of the apartment of the Princeſs, and ſhut me up in a cloſet till the morning, when they informed the Sultan of the adventure.

Ah! thou wretch, ſays the Prince to me, when they brought me before him; for what reaſon didſt thou transform thyſelf into a gardener's boy? What could be

thy

thy intention? Without doubt thou hadſt formed a reſolution to diſhonour my ſaraglio. But thanks be to Heaven thy treaſonable purpoſe is diſcovered, and thy puniſhment is unavoidable. It is my will that thou be taken this inſtant, and led through the city in a ſhameful manner; that a herald do march before thee, to publiſh thy crime; and, in the end, that thou be torn limb from limb. I aſk not of thee who thou art; for thy birth would ſtand thee in no ſtead: wert thou the ſon of a King, thou ſhouldſt die for thy audaciouſneſs, in attempting to deceive me.

Neither is this all, continues he; my anger requires one victim more. Let my gardener undergo the ſame ſentence. I make no doubt but he muſt be the accomplice of this raſh young fellow. I endeavoured to excuſe the old gardener, by proteſting that he knew nothing of my diſguiſe; but I was not credited; and now we were both going to be delivered to the executioners, when the Grand Vizier came and ſaid to the King, Sir, I have this inſtant received ſome very unwelcome news. The King of Gazna, provoked at the refuſal of the princeſs, your daughter, to him, whom he demanded ten months ago by his ambaſſador, has entered into a league againſt you with the King of Candahar. Theſe two Princes have united their whole forces, and they come to lay your country waſte. They have already paſſed the Oxus, and they now lie between Samarcande and Bocara.

The heart of the Sultan was alarmed with the tidings. Schams Mulouk, ſaid he to his Vizier, what is to be done in this conjuncture? Sir, anſwers the miniſter, my opinion is, that without any loſs of time all your ſtanding troops ſhall be called together; that they ſhould march towards the Sogd, under the command of a general, who knows how to amuſe the enemy, till ſuch time as he ſhall receive a ſufficient reinforcement to put him in a condition to act offenſively. In the mean time, adds he, let us endeavour to make Heaven propitious to our cauſe, by imploring ſuccour from above. Let the moſques be ſet open day and night, and let prayers be offered without ceaſing. Let orders be iſſued out to the inhabitants of Carizme, to faſt a number of days. Let alms likewiſe be

be diſtributed every where, and ſet all the priſoners at liberty, let their treſpaſſes be ever ſo great. I hope, by theſe good actions, that we ſhall be able to draw a bleſſing from Heaven upon our undertakings.

HUNDRED AND THIRTY-THIRD DAY.

THE counſel given by Schams Mulouk ſaved my life, as well as the old gardener's. Vizier, ſays the Sultan, your advice ſeems very reaſonable to me, and I ſhall follow it. Give ſpeedy orders for my troops to be in readineſs to march, and go yourſelf to command them. I will make new levies, and, in a few days, you ſhall be in a condition to repel the enemy. In the mean time, the Moſques ſhall be crowded by the faithful, the poor ſhall receive alms, and the priſoners ſhall no longer feel their chains. I likewiſe grant my pardon to theſe two guilty perſons, whom I have juſt now condemned. I recall their ſentence.

Thus did I eſcape from an ignominious death. As ſoon as I was got clear of the palace, I returned to my inn, where I found my governor, who had givan me over for loſt. He was newly come back from the gardener's, who had informed him of my misfortune; therefore he was very much ſurpriſed to ſee me; I related to him the things which had befallen me: and, as I appeared ſtill very deſirous to continue at Carizme, and to think of new expedients to gain admittance into the ſeraglio, notwithſtanding the little ſucceſs of my adventure, he threw himſelf at my feet, and ſaid to me, with tears in his eyes, Oh! my deareſt Prince, tempt not too far the mercy of Heaven. Since it has pleaſed Providence to diſengage you from ſo imminent a danger, into which your love had plunged you, expoſe not yourſelf a ſecond time to periſh ſo miſerably. Alas! if the King, your father, ſhould come to know what has paſſed, I tremble to think how much he would be diſpleaſed with your imprudenee. Let me once prevail; forget the Princeſs of Carizme; neither does ſhe deſerve that you

ſhould

ſhould think any more of her. She uſed her utmoſt endeavours to take away your life. Let a juſt reſentment take place of love: let reaſon guide your paſſion, and let my affection and my tears have ſome influence over you. Let us fly from this fatal city. Think of the extreme old age of the King of Aſtracan. Who knows but he is at this inſtant preparing to go down into the grave?—You alone can make his death ſupportable to his people, who even worſhip you, and think every moment of your abſence tedious. Is this the return then you will make to their impatient longings to ſee you again?

My governor melted down my reſolutions into tenderneſs, by theſe and ſuch like diſcourſes. Huſſeyn, ſaid I to him, it is ſufficient; you ſhall no more reproach my weakneſs; I yield to your perſuaſions; let us be gone. Adieu, Rezia; too cruel Princeſs, adieu. May the rigour of your heart, and the ſucceſſion of days and years, wear you out from my remembrance.

As I ended theſe words, the old gardener entered the inn. He came to look for me, to let me know that he was turned out from the gardens of the ſeraglio. Since it is ſo, ſaid I, and ſince it is for my ſake that you have loſt your emyloyment, it is but reaſonable that I ſhould make you ſome amends. Go along with me into my country: I will there put you into a poſt, that ſhall be full as conſiderable as that which you enjoyed here. I return you my thanks, Sir, replies he, I was born in the Zagathy, and there intend to die. I will retire into the village where I firſt drew my vital air; there will I live in tranquillity, upon what I have gained by my employment, and by the preſents which I have received from you. To render life yet more eaſy to him, I gave him more gold and jewels, and he took his leave of me fully ſatisfied.

I departed that very day from Carizme; I took the road to Otrar with my governor, and there I rejoined all my retinue, who began to grow very impatient, although I had not employed much time in this journey from them. When I declared upon my arrival that I would inſtantly return to Circaſſia, my followers, eager to ſee their wives and their children, were tranſported with my deſign; accordingly I did not ſtay ſix days at Otrar. I ſet

ſet out then, and proceeded on by ſlow journies towards Aſtracan, when I met a courier, ſent by my father, to inform me that he was fallen ill; that he was very ſenſible he had but a little time to live, and that I muſt make haſte, if I deſired to embrace him before his death.

Upon this news, which very much afflicted me, I purſued my journey with the utmoſt ſpeed. But alas! my diligence proved almoſt ineffectual! I come to court juſt time enough to be preſent to a ſpectacle that trilled my heart with ſorrow. I found my father juſt expiring. I preſented myſelf before him; I approached his bed: I took him by the hand, and bathed it with my tears. At laſt, overcome by the tender ſentiments of nature, oh my father, cried I, are my hopes then come to this, to find you in ſuch a condition? Can I behold you thus, and not die with grief? At theſe words, which moved him powerfully, he caſt a look full of trouble upon me; and knowing me not ſo much by his eyes as by what I ſpoke, he collected his ſmall remains of ſtrength to ſtretch out his arms towards me, and to ſpeak to me. Oh my ſon, ſaid he, and are you returned! I have nothing farther now to aſk of Heaven. I die content: adieu. His breath departed with theſe words, as if the angel of death had expected only my preſence, to put an end to the life of the King, and was willing to give this good Prince the conſolation of ſpeaking to me his laſt farewell.

HUNDRED AND THIRTY-FOURTH DAY.

WHEN I had performed all the funeral honours due to my deceaſed father, I aſcended his throne, and applied myſelf to govern my dominion in ſuch a manner, as might anſwer the good opinion which my people had conceived of me. I had the good fortune therein to ſucceed and to enjoy the greateſt happineſs that can befal Kings. I was, and ſtill continue to be, the idol of my ſubjects. As I have no other view but their welfare and proſperity, they likewiſe make it their ſtudy to pleaſe me, and

and to diſtinguiſh every day of my reign by ſome new holiday. By theſe means my court is become the ſeat of joy. There are perpetual rejoicings celebrated there, as likewiſe throughout the whole city; there is not a people upon the earth who appear to be ſo happy; and who in effect are ſo. Their good fortune is an inward ſatisfaction to me; and, for fear of clouding the ſunſhine of their happineſs, I uſe the utmoſt care to conceal from them the grief that preys in ſecret upon my ſpirits. I am perſuaded, if they knew, that inſtead of being in reality what I appear to them, I am, in my own breaſt, never free from the ſharpeſt pangs of diſcontent, that the joy which now reigns in Aſtracan would ſoon be overcaſt with ſorrow of the deepeſt dye.

In a little time after my coming to the crown of Circaſſia, I perceived that I had not yet forgotten Rezia.—The death of the King my father, and the mourning which I owed to his memory, together with the application which the public affairs required of me, did indeed ſuſpend the power of my love: but far from being diminiſhed, it ſeemed to me to have renewed its force. I laid myſelf open to Huſſeyn; who ſaid to me, Sir, now that you have a crown to offer together with your love, my opinion is, that you ſhould ſend an ambaſſador to demand the Princeſs of Carizme; and, to make the Sultan yet more ready to comply, promiſe him your aſſiſtance againſt his enemies.

This advice pleaſed me, and I ſent Huſſeyn himſelf to the court of Carizme, with a pompous equipage and magnificent preſents to the Sultan, to whom I wrote in theſe terms: God grant length of days to the Sultan of Carizme, the Emperor of the ſons of Adam, the Conqueror of the World, and the proſperous Prince, to whoſe foot Heaven has given ſtrength to mount with vigour to the higheſt degrees of power and of greatneſs. May his proſperity be everlaſting, and his happineſs never troubled by the ſtorms of envy.

We give you to underſtand, that we deſire your alliance, if it ſhall ſeem good in your eyes, to accord to us the Princeſs Rezia, your daughter, to be our lawful wife. And although you ſtand in need of none other beſide your own victorious troops, to humble your enemies, we offer

offer unto you the powers of the Circaſſians and of their allies. Farewell.

I need not tell you that I expected the return of my ambaſſador with great impatience. Briefly, after I had a long time ſuffered the torments of a lover, that could brook no delays, Huſſeyn at laſt arived, and reported to me that the Sultan of Carizme had given him a very kind reception, but that I muſt renounce all hopes of poſſeſſing Rezia. And why, ſaid I to him, muſt I renounce thoſe hopes? Sir, anſwers Huſſeyn, it is becauſe ſhe is promiſed to the King of Gazna. This Prince has often beat the troops of the Sultan, who, to preſerve his dominions, has been obliged to ſue for peace to his enemy, by promiſing him the Princeſs. As the King of Gazna made war, with no other deſign but to compel the Sultan to grant him his daughter, theſe two Princes ſoon came to an agreement: ſo that Rezia was to be ſent to her huſband, two days after my departure from Carizme.

This news, in a manner, ſubverted my reaſon. I complained of my deſtiny, in terms which made Huſſeyn fear that I ſhould grow diſtracted. I was not contented only to afflict myſelf; I even fell deſperately ill, and I do not comprehend how I have been able to recover from my indiſpoſition; for my mind ſtill remains in a ſituation too uneaſy to contribute to my cure.

But though my health returned, my quiet never came again. I was perpetually taken up with thoughts of the Princeſs of Carizme; I imagined I ſaw her in the arms of her happy lord; and this cruel reflection gave me continual torments. Huſſeyn, thinking that a new beauty might ſupply the place of Rezia in my heart, ſearched out the moſt beautiful ſlaves from all parts. He filled my ſeraglio with them. Superfluous care! in vain did his zeal to ſerve me aſſemble a thouſand objects full of charms; nothing could diſengage me from Rezia-Beghum.

HUNDRED AND THIRTY-EIGHTH DAY.

WHILE Huſſeyn unprofitably turned the eyes of the moſt lovely women of Aſia upon me, my Grand Vizier came one day to acquaint me, that of late there were to be ſeen very magnificent baths before the gates of Aſtracan. The waters, ſays he, are very pure and clear. There you may ſee pillars of the fineſt marble, and the moſt magnificent baſons imaginable. The whole city runs out in crouds to admire the baſons; and every one is the more ſurpriſed, becauſe no man can ſay he ſaw them built. Such as they are, they were diſcovered at once; and this is all the account that can be given of them.

I was very much ſurpriſed with what I heard, and had the curioſity to go myſelf, and be an eye-witneſs of what to me ſeemed a prodigy, I went therefore with my Grand Vizier to the baths ſo privately as not to be known; and my ſurpriſe was ſtill greater, when I had conſidered the ſtructure and the magnificence of them. Beſides the neatneſs, and the great order in which every thing appeared, I obſerved that the boys, whoſe buſineſs it was to ſerve them, and give attendance, were all of them very handſome, and well proportioned; and what is yet more extraordinary, there was ſo great a reſemblance between them, that it was not poſſible to diſtinguiſh the one from the other.

The maſter of the baths, who was about fifty years old, and a man of a graceful aſpect, took care to ſee every one well attended. After bathing, they preſented the moſt exquiſite liquors to drink, and no one went away diſſatisfied. When I returned to my palace, I diſcourſed with my courtiers about theſe baths, which they had already ſeen. I aſked them what they thought of them; and not ſatisfied with their anſwers, I reſolved to ſend for the man, who cauſed them to be built, and to have ſome conference with him. I laid my commands upon Huſſeyn, to go to him from me, and to engage him, in the moſt

moſt obliging terms he could think of, to come with him to me. Huſſeyn acquitted himſelf very dexterouſly of his commiſſion. In a little time I ſaw him return with the maſter of the baths, who immediately threw himſelf at my feet. I raiſed him up with my own hands, and received him after the moſt endearing manner.

This man, pleaſed with the great civilities I ſhewed him, began to exalt my praiſes, and expreſſed himſelf with ſo much eloquence, that he raiſed the admiration of all my courtiers, as well as mine. His diſcourſe was ſo very agreeable, and I was ſo delighted with it, that I quite forgot the ſubject upon which I ſent for him. At laſt, however, I recollected myſelf, and ſaid to him, Great philoſopher, for it is not difficult to judge that you muſt be one of the moſt profound, I have a requeſt to make to you. Speak, I intreat you ſincerely, and hide nothing from me. How is it you have been able to build ſuch ſtately baths? How is it poſſible that you ſhould raiſe ſo beautiful a ſtructure before the gates of Aſtracan, and no man's eye be witneſs of it?

Sir, replies he, I have in my ſervice forty workmen, each of them ſo great maſters in their art, that it is hard to ſay which is preferable to the other. By their aſſiſtance, I can, in leſs than a day, raiſe baths ſurpaſſing theſe. All theſe workmen are dumb; but they underſtand whatever is ſaid to them. It is not neceſſary even ſo much as to ſpeak your commands to them: they will readily comprehend your meaning, from the ſmalleſt geſture you can make. If you do but look upon them, they will read your intentions in every glance of your eye. If it pleaſes your Majeſty to ſend for them hither, and to lay any commands upon them, they ſhall execute them in a moment.

I was too deſirous to experience the truth of what he ſaid, not to take him at his word. I ſent immediately for theſe workmen, who, I ſoon perceived, were the boys whom I had ſeen attending in the baths. Wondering again at their great likeneſs, I expreſſed my ſurpriſe to the philoſopher, and aſked him if they were not brothers. Yes, Sir, anſwers he; and what is more, I can aſſure you that they are all from one mother. Command them,

adds he, to do what you pleaſe, and you ſhall inſtantly be obeyed. But I humbly beſeech your Majeſty to order every one to withdraw, for I ſhould be better pleaſed if you ſuffered no witneſſes to be preſent.

HUNDRED AND THIRTY-SIXTH DAY.

AS ſoon as my courtiers heard the philoſopher ſpeak thus, they all retired, without waiting for my commands, and I was left with the maſter of the baths and his forty ſlaves. After I had bethought myſelf, for a conſiderable time, what I ſhould command them to do, I deſired they would make me baths in the hall where we then were.

I had no ſooner ſignified my pleaſure to them, than they all diſappeared; in a moment after they returned loaded with marble of every colour, and with other neceſſaries for the building of a bath. They ſet themſelves to work, and allowed me no time to be tired with looking on; while ſome were employed in carrying on the work with ſuch expedition and quickneſs as I could ſcarce follow with my eye, others went out and brought in materials with the like diligence. In a word, the bath was finiſhed in the compaſs of a few hours. There could be nothing more complete, or more magnificent. There were twelve pillars of green marble, ſo finely poliſhed as to reflect images; and ſeveral fountains ſpouting out water, which fell, with an agreeable noiſe, into a baſon of white marble.

Amazed with theſe objects that ſtruck my ſight, and with the profound knowledge of the philoſopher, I deſired him to explain to me how theſe things came to paſs. Sir, ſays he, that explication would prove tedious, and take up too much of your time. Give me leave only to acquaint you, that I am maſter of nine-and-thirty ſciences.

This diſcourſe increaſed my aſtoniſhment, and raiſed in me a ſtrong deſire to gain over to myſelf ſo great a man. I courted him with the utmoſt careſſes and endearments: then

then I asked him from what country he was, and what was his name. I am, says he, from the territory of Bocara, and my name is Avicene. If you have a mind, continues he, to know my history, I am ready to relate it. I told him that I should be infinitely pleased to hear it; upon which he began as follows.

THE HISTORY OF AVICENE.

I WAS born in a little town called Ashana. I was hardly more than an infant when my parents sent me to begin my studies at the University of Bocara. There I studied the Alcoran, and had such a propensity to polite literature, that I had made a progress in it at ten years of age. I was taught arithmetic, and set to read Euclid; after which I applied myself to the mathemetics. I addicted myself likewise to the study of philosophy, of physic, and of theology.

I made such great advances in all these sciences, that I acquired a more than ordinary reputation in a very short time. I was not yet arrived to my twentieth year, when my name was already known from the borders of Gihon quite to the mouth of Indus. One day I set out with my father upon a journey to Samarcande, where his affairs called him. I had a mind to see the court: I met with some persons who knew me, and did not fail to speak very advantageously of me. The commendations and praises which they spread about of me came at last to the ears of the Grand Vizier, who was desirous to discourse with me. He was so satisfied with my conversation, that he proposed to me to live with him at Samarcande. I consented to it, and insinuated myself so far into his affections, that he did nothing without consulting me.

This minister lived not long; but in him I only lost a man who loved me, for my fortune became more shining. The King conceived a friendship for me, equal to that of his Vizier. I obtained several governments; and, in time, the place of his first minister being again vacant, was offered to me, and I accepted of it.

HUNDRED AND THIRTY-SEVENTH DAY.

NOTWITHSTANDING that I attended fully to all the duty of my poſt as Grand Vizier, yet I found ſome moments for my ſtudies: but not being contented, out of my great thirſt after knowledge, with a few ſpare hours for reading, I entered upon a reſolution of quitting the affairs of ſtate. The king was ſo well ſatisfied with my adminiſtration, that he conſented to it with great difficulty. Not willing to lay any reſtraint upon me, he was ſo gracious as to give me leave to lay down my employment, upon condition that I would not quit the court.

I had no deſign to baniſh myſelf from thence; I loved the king out of pure inclination: I had too quick a ſenſe of all his goodneſs, to think of retiring into a ſolitude, how great ſoever my paſſion might be for ſtudy. Therefore I continued at the court; but I gave up my apartments to my ſucceſſor, and deſired to be lodged in a private part of the palace, where I lived in a kind of retreat. I divided my time between the prince and my books. I was not ſatisfied alone with reading; I compoſed ſeveral works, ſome in verſe, and ſome in proſe; far from reſembling thoſe unprofitable ſcholars, who content themſelves with enriching their minds with a variety of knowledge. and die without ſuffering the public to participate the fruits of their ſtudies. I communicated my reflections to the whole world as faſt as I could put them in writing. I have publiſhed near an hundred volumes upon divers ſubjects; and my works are called, by way of preeminence, The Glorious Works.

Moreover, I applied myſelf to chemiſtry; and to that dark ſcience by which all the operations of nature are explained. I was already far advanced in cabaliſtical knowledge, when there arrived at Samarcande an ambaſſador from Coutbedddin, King of Caſchgar. This embaſſy gave occaſion to a great many ſurmiſes. Some imagined the buſineſs of it was to declare a war againſt the King of Samarcande.

Samarcande: others ſuppoſed it was to propoſe an alliance with him: but all were miſtaken in their gueſſes.—In the audience which was given, every one was ſurpriſed, when, after preſenting his credentials to the King, he ſaid to him, Sir, the King Coutbeddin, my maſter, one day at table fell into a diſcourſe with ſome of his courtiers concerning the ancient philoſophers. I would fain know, ſaid he to them, if there are any perſons now living ſo knowing as Hippocrates and ſo wiſe as Socrates.—Thereupon a courtier replied, that there were merchants lately arrived at Caſchgar, who had travelled through ſeveral countries, and might perhaps know where there were men of great abilities in learning. The merchants were immediately ſent for, and they told the King, my maſter, that there were two famous philoſophers at the court of Samarcande, whoſe merit was equal to the greateſt praiſes. That the name of one was Avicene, and of the other Fazel and Aſphahani. They are two men, ſaid they, who have a perfect knowledge of all the ſecrets of nature, and whom we have ſeen perform things greatly ſurpriſing.

They were ſo ample in their commendations of this Avicene, and this Fazel, that my maſter reſolved to borrow them of your Majeſty for ſome time. He is extremely deſirous of ſeeing them both; and, Sir, he conjures you to ſend them to him: he has a mind to hear them ſpeak, and to form a judgment himſelf of their knowledge; for he is a Prince who has a very extenſive capacity, improved by an inſight into all ſciences.

Thus ſpoke the ambaſſador. Forthwith the King of Samarcande ſent for Fazel and me, and ſaid to us, the King of Caſchgar demands you both, to participate of your converſation for ſome time. I am of opinion that his requeſt ſhould not be refuſed. Sir, anſwered Fazel, it is your prerogative to command, and our duty to obey.—For my part, I ſhall do as your Majeſty thinks fit.

As I kept ſilence, and as it was eaſy to judge from my looks that I was not fond of a journey to Caſchgar, the King ſaid to me, And you, Avicene, what anſwer do you make? It ſeems as if this embaſſy did not pleaſe you.

HUNDRED AND THIRTY-EIGHTH DAY.

I SIGNIFIED to the King, that indeed I was a little averſe to what was required of me. Then Fazel repreſented to me, that if we refuſed to gratify the curioſity of Coutbeddin, this Monarch might ſurmiſe things to our diſadvantage, and might be apt to think that we were not ſo knowing as was pretended: that moreover Princes were in ſome meaſure the maſters of our reputation, and that to ruin us they needed only to write diſadvantageouſly of us into foreign countries. Therefore, to preſerve our glory, that it was abſolutely neceſſary to ſubmit ourſelves to the will of the King of Caſchgar.

I was provoked with what Fazel ſaid, and my diſpleaſure roſe againſt him. Your ridiculous fears and apprehenſions, ſaid I to him, are very unworthy a philoſopher. Can all the Princes in the world, do you think, hurt a man who is maſter of the ſciences that I poſſeſs? Know, Sir, that if I continue in this court, it is becauſe I love the Sovereign. Were it not for that love and friendſhip, which I ſee repaid by a thouſand favours, I ſhould long ſince have tranſplanted myſelf elſewhere, to live in what part of the world I pleaſed, in an entire independence. As for you, who as yet are not above the power of fortune, and who ſtand in need of the protection of Kings, you will do well to go and make your court to Coutbeddin; your learning and ſkill, or at leaſt your complaiſance, will engage him to write into foreign countries in commendation of you.

At theſe words I could perceive rage ſparkle in the eyes of Fazel, and that he kept in his anger with difficulty. The King obſerving it, and deſiring to put a ſtop to animoſities on both ſides,—Avicene, ſays he, I entreat you to ſuffer yourſelf to be perſuaded; the Prince who deſires to ſee you, is a Prince of merit; he is a lover of learning, and of learned men; his heart burns with impatience to diſcourſe with you. Would not the treatment

treatment be very unworthy, to ſend away his ambaſſador with a denial? I do not blame that noble haughtineſs of mind which the conſciouſneſs of your great knowledge inſpires you with; but think that Kings deſerve you ſhould have ſome regard for them. Be ruled by me; go to the court of Coutbeddin, and when you have remained there for ſome time, you ſhall be welcome again to mine, if you ſtill preſerve the ſame ſentiments towards me which you have juſt now expreſſed.

Puiſſant monarch of the world, replied I to the King of Samarcande, ſince you are pleaſed to ſignify to me that it is your pleaſure I ſhould go to Caſchgar, I comply. I am ready to depart; you ſhall always have an abſolute power over your ſlave. I will ſacrifice even my life to you, if you require it.—The King appeared highly pleaſed at the great deference I ſhewed to his will. He cloathed the ambaſſador with a veſt of gold, and ſent him back to his maſter, with aſſurances that Fazel and I ſhould ſet out for Caſchgar without delay.

Fazel Aſphahani was a man much about my age: he knew, indeed, a great deal, but the merchants who had extolled him ſo highly to the King of Caſchgar, exceeded the merits of the man. This philoſopher, a few days before our departure, came to me, and ſaid, Illuſtrious Avicene, ſince we both of us paſs in the world for men of knowledge, methinks it is requiſite we ſhould not travel like ordinary perſons. Let us do ſomething very particular. Shall we undertake to go from hence to Caſchgar without eating or drinking? What I propoſe will not ſeem difficult to ſo great a philoſopher as you are, though the journey be ſomewhat long. Let us therefore take proviſions only for our ſlaves, who ſhall be witneſſes of the great abſtinence we obſerve upon the road; they will not fail to ſpeak of it at Caſchgar; this will ſoon be rumoured through the city, and will do us great honour.

He made this propoſition for no other reaſon but becauſe he had the ſecret of compounding certain pills, one of which was ſufficient to nouriſh a man for a day; ſo that, by taking with him a proviſion of as many pills as we had days to travel, he was ſure not to ſuffer hunger. He concluded, that for fear of appearing leſs knowing than

than himſelf, I durſt not refuſe to accept his challenge; and he deſired I would be ready to ſet out in five or ſix days. But I was not ſo much embarraſſed as he imagined I ſhould be; for after I had told him that I very readily conſented to travel in that manner, I made a kind of opiate, which had the ſame virtue with his pills. Therefore, without giving the leaſt hint to each other of our preparations, we ſet out from Samarcande to go to Caſchgar.

HUNDRED AND THIRTY-NINTH DAY.

THE three or four firſt days we held it out manfully. The opiate wrought wonders as well as the pills Each of us depending on his ſkill, was full of confidence. I obſerved him from time to time, to ſee if I could perceive any alteration in him; and he for the ſame reaſon watched me as narrowly. As for me, far from waning in my ſtrength, I grew more vigorous every day than the other; but it was not ſo with my philoſopher—he loſt his pills; upon which he became thoughtful and melancholy, ſparing of his converſation, and his face turned pale and meagre; which made me conclude that his affairs did not go well with him. Nevertheleſs he concealed from me the accident which had befallen him; he bore his misfortune with patience, and ſuffered himſelf to pine away by degrees. At laſt ſeeing him in a very weak condition, I offered him ſome of my opiate; but he refuſed it, and choſe rather to die, than to own that he ſtood in need of aſſiſtance.

I was very much troubled for the death of Fazel. I bathed his corpſe with my tears; and, aſſiſted by his ſlaves and my own, I buried him in the mountains of Botom. There was amongſt his ſlaves one whom he loved beyond the reſt; it was he who informed me that his maſter had made up ſome pills. After his death we ſearched for them to no purpoſe in his garments, which made us conclude that he had let them drop in the way.

After I had beſtowed upon him all the funeral honours, which we could expreſs towards him in this place, I divided

divided among all the ſlaves the money which the King of Samarcande had given to Fazel and me, to maintain them during the abode we were to make at Caſchgar; and I likewiſe gave them their liberty. Go your way, ſaid I to them; go where you pleaſe, and leave me to myſelf in theſe mountains: I have no occaſion for you. Upon this they took their ſeveral roads, ſome towards the Tocareſtan, ſome to the land of Fergane, and others, after croſſing Mount Imaus, went into the country of Turkhend.

When they were all departed, and I was left alone, I remained ſome time yet to weep over the tomb of Fazel Aſphahani, and to deplore the unhappy deſtiny of this philoſopher; blaming at the ſame time his imprudence and his pride. After this I began to conſider with myſelf what I ſhould do. I had no mind to purſue my journey towards Caſchgar, nor yet to return to Samarcande. There aroſe within me a ſtrong deſire to travel all alone, and to wander through the world. I went to Uſkunt, from thence to Cogende; whence, without keeping any certain road, I arrived after ſeveral days at Carizme.

As I walked in the ſtreets, to view this great city, I heard a noiſe all on a ſudden, and at the ſame time ſaw the people in a tumult. The artizans ran out of their ſhops, and joining themſelves to the other inhabitants, who flocked together, they made a crowd, as if there was ſomething very extraordinary in agitation. It ſeems the occaſion of all this tumult was a public crier, who went through the city, and every quarter of an hour cried, with a loud voice, O! you who love the ſciences, know that to-morrow is the day for entering into the cavern.

As ſoon as I heard theſe words, I reſolved to follow the crier, to diſcourſe a little in private with him about the cavern. I accoſted him towards the cloſe of the day, juſt as he was going into his houſe. I entreated him with great civility, to inform me concerning this cavern, into which the learned men were to enter on the morrow.

The crier took me to be of ſome religious order. Oh holy man! ſays he, you are to know, that near the gates of this city, towards the Caſpian Sea, there is a mountain which is called the Red Mountain, becauſe it is

covered with roſes throughout the year. At the foot of this mountain there is a cavern of vaſt extent, into which you enter by four doors, which, by virtue of a taliſman, ſhut and open of their own accord, at the beginning of every year. The men of curioſity ruſh in upon the very firſt dawn of the morning, even before the ſtars diſappear. There they find a prodigious quantity of books. They chooſe out ſuch as they have a mind to read. They loſe no time to carry away the treatiſes they pitch upon, and make all poſſible haſte to get out; for the cavern ſhuts again in half an hour and fifteen minutes from its firſt opening; and if by any inadvertency any bookiſh man, too intent npon his choice of authors, prove ſo unfortunate as to ſtay there but the ſmalleſt moment beyond the appointed time (which too often happens), he is ſure to be ſtarved to death, becauſe the doors do not open till the following year.

It is ſaid, continues he, that this cavern was made by the wiſe Chec-Chehabeddin, to treaſure up in it all his books, as well thoſe of his own compoſing, as thoſe which he had collected from all parts of the world. While he lived, at leaſt in the latter years of his life, he ſpared no expence to purchaſe the moſt curious writings; and his enquiries have proved ſo ſucceſsful, that he has gathered together above twenty thouſand volumes, which treat of the philoſopher's ſtone, of the method of ſearching after, and of diſcovering hidden treaſures. There are amongſt them books that teach the art of working prodigies, of changing men into beaſts, and of giving ſouls to vegetables. In a word, all the ſecrets of nature are revealed in one or other of theſe volumes, and more particularly in thoſe which he wrote himſelf.

HUNDRED AND FORTIETH DAY.

I GAVE great attention to what the crier ſaid, who added, That the wiſe Chec-Chehabeddin, for the greater ſecurity of the ineſtimable treaſure which he had laid up in this cavern, had invented a taliſman of ſuch

ſuch wonderful efficacy, that the doors, though made but of ſingle boards of ſantal wood, could not be broken open, nor ſo much as bruiſed by any battery of engines that might be employed.

This precaution, ſays I to the crier, ſeems to be very needleſs; for every one having the liberty to enter once a year into the cavern, and to carry off any books, they may all very well be taken away; and I am ſurpriſed that this is not already done. You have reaſon, replies he, ſmiling, to think ſo, ſince I have not yet informed you, that thoſe who carry off any books, are obliged to bring them back to the cavern the next year, and to put them in the place where they found them. Should they fail in this point, they would ſoon be made ſenſible of their negligence. There are ſpirits who watch over the cuſtody of theſe books. They are very punctual in tormenting cruelly, and ſometimes even to death, ſuch perſons as covet to keep any volume.

When the crier had inſtructed me in theſe particulars, I returned him my thanks, and took my leave of him. I leave you to judge whether I was pleaſed with what I heard, or whether I reſolved to go next morning with the curious into the cavern. I purpoſed not only to enter, but took a reſolution even to remain there after the reſt, and to expoſe myſelf to the riſk of whatever might happen. I was already too deeply verſed in the myſteries of the Cabala, to dread the power of ſpirits. I went out immediately from the city, directing my ſteps towards the Caſpian Sea, and I came to the foot of the Red Mountain. I ſaw the four doors of the cavern, made indeed of ſantal wood, as the crier had told me; and upon them I obſerved ſaveral figures of animals in relief, in which the taliſman conſiſted.

I climbed up to the ſummit of the mountain, and laid me down amongſt the roſes which covered it, and perfumed the air with their odours. I was ſo very impatient to get into the cavern, that I could not compoſe myſelf to reſt. At laſt the approach of day, which I diligently watched, brought all the curious out of the city. I heard the noiſe they made in coming to the mountain. I deſcended from the place where I had paſſed

paſſed the night, that I might not be one of the lateſt to enter the cavern. The ſtars began already to vaniſh and fade before the eye, when on a ſudden the four doors, which were on the four ſides of the mountain, flew open of themſelves with a terrible noiſe. Immediately every one ruſhed in, and the concourſe filled the cavern, which, as the crier very well ſaid, was of a vaſt extent. He had likewiſe very great reaſon to ſay that there was a prodigious number of books. They were all ranged with great exactneſs along the walls, upon ſhelves of aloes wood, with titles to expreſs the ſubject of every treatiſe. I could perceive gaps and empty ſpaces in ſome ſhelves; but the learned ſoon filled them up with the books which they had carried away the preceding year. This in effect was but to make new vacancies; for they took other volumes, and went out in haſte.—Some moments after I heard the noiſe of the four doors clapping together as they ſhut. I was left alone in the cavern, which receiving in no light but through the doors, now they were cloſed, became a place of utter darkneſs.

A man leſs knowing than myſelf would have been mightily embarraſſed in theſe regions of night; but I was not ignorant of the means to diſſipate theſe ſhades.—I began by ſubmitting the ſpirits to me, who had the direction of this wonderful library; and when, by the force of my ſpells, I had brought them under my commands, I gave them orders to bring me light immediately, and to take care to have the cavern always well illuminated.

HUNDRED AND FORTY-FIRST DAY.

THE ſpirits, who are always very obedient when they are commanded by one they fear, went away immediately, and returned in an inſtant with more light than was ſufficient to irradiate ten ſuch caverns, though it was exceeding large. I believe they robbed the city of Carizme of all its lamps. Never was there ſuch

ſuch a fine illumination ſeen, as that which they made to celebrate my entrance into the cavern. They faſtened lamps in every place, they placed an infinite numbet along the ſhelves, and hung the roof ſo thick with them, that it looked like a firmament. They ſerved me even beyond my deſires.

It was then that I applied myſelf to the reading of ſeveral very curious books. I found ſome which treated of the wonders of chemiſtry, and of the occult ſciences; but the ſtile was ſo figurative, and the expreſſions ſo obſcure, that not one of the learned was able to underſtand them. To enter into the meaning of them, it was abſolutely neceſſary to have the knowledge which I poſſeſſed.

As I was deſirous to copy ſome paſſages out of theſe books, and that I needed only call for paper and ink, the ſpirits, my ready ſlaves, furniſhed me with all conveniences. They likewiſe took care to bring me in proviſions for my diet, when my opiate began to fail.—They brought me every day the moſt excellent kinds of food, and the choiceſt wines of Chiras. I had only to call for what I had a faney to, and I was ſure to have it in a moment.

I paſſed my time therefore very agreeably in this marvellous cavern. If I read ſome books, which taught me nothing new, in amends I peruſed ſeveral others which were of great advantage to me, wherein I found the moſt valuable ſecrets of nature. I read the whole year about, without being once tired.

At the beginning of the following year, the doors burſt open as uſual. The curious entered. But as they were not aware of the illuminations which immediately ſtruck their eyes, they were ſezed with terror.—They threw down haſtily the books which they brought back, and betook themſelves all to a precipitate flight. I bethought myſelf of taking this opportunity, while the doors were open, to go out myſelf. I muſt obſerve to you, that I had let my beard, my eye brows, and hair grow, ſo that I looked frightfully; and conſequently the figure I made ſerved to increaſe their fear. See there the Sorcerer Mouk, cried they; it is he himſelf.

This

This Sorcerer, for whom they took me, was a wicked man, who delighted in nothing but doing miſchief in the country. He employed all his helliſh imps to annoy mankind. All the people curſed him; and the Sultan of Carizme, upon complaints which were brought in to him from all parts, had ineffectually, to this very time, poſted men up and down the country to apprehend him. He always found methods to eſcape their diligence, and to ſave himſelf from the puniſhment reſerved for him.

As ſoon as I heard them miſtake me for a ſorcerer, I had the precaution to endeavour to amuſe them. My brethren, cried I, be not deceived; I am not that Monk of whom you ſpeak; I have no intention to do you the leaſt harm. At theſe words they ſtopped ſhort, without giving themſelves leiſure to be perſuaded of the truth of what I ſaid; and the ſtouteſt among them exciting the others to follow their example, they ſurrounded me, and cloſed me in on every ſide at once.

I could with pronouncing a ſingle word, have overthrown them all, and delivered myſelf from their hands; but I thought it proper to make no reſiſtance, but to let them continue in a belief that my life was at their diſpoſal. Of this they were well perſuaded; when, after they had bound me faſt, they brought me before the Cady. So, ſo, ſays the judge, as ſoon as he ſaw me, thou art taken then at laſt! never flatter thyſelf, thou ſcelerate, that thou ſhalt eſcape the puniſhment thou deſerveſt. Too long already haſt thou ſullied the pure light of heaven by the blaekneſs of thy deeds. Let him inſtantly be carried away, adds he, addreſſing himſelf to his Nayb, let him be caried into the public place, where the moſt notorious criminals are appointed to ſuffer death. As he made an end of theſe words, he delivered me into the hands of his Aſſas, who conducted me into a large open place within the city; — while he ran to inform the Sultan of what had paſſed, and to know of him by what kind of death I ſhould be puniſhed.

HUNDRED AND FORTY-SECOND DAY.

AS ſoon as the Sultan of Carizme heard that the Sorcerer Mouk was upon the place where malefactors are executed, he haſtened thither himſelf in a litter. As ſoon as he came, he demanded to ſee me; and from my aſpect alone, without farther examination, he condemned me to be burnt. No ſooner had he pronounced my ſentence, than I ſaw a pile raiſed in the place, large enough to contain twenty ſorcerers. Every thing was ready in an inſtant; for the people all brought wood with eagerneſs, and rejoiced with the pleaſing hopes of ſeeing me reduced to aſhes. I had the patience to ſuffer myſelf to be faſtened to the pile; but as ſoon as the fire was put to it, I pronounced ſome cabaliſtic words, by virtue of which my bonds fell off. Then I took a piece of wood from the pile, and gave it the form of a triumphal car, into which I mounted. I hung high in the air, and rolled my chariot for a time over the heads of the inhabitants of Carizme, who were not ſo well pleaſed to ſee me ride above them as they would have been to ſee me burned. After this I raiſed my voice, and ſpeaking to the Sultan,—Unjuſt Clich-Arſelan, ſaid I, who couldſt determine to make me die like a wretch, know that I am no ſorcerer, but a ſage, who can work greater wonders than thoſe which thy eyes have beheld. Upon this I diſappeared, and left the Prince, as well as the people, in the utmoſt aſtoniſhment.

I have travelled ten years ſince this adventure. I have been at Cairo, at Bagdad in Perſia; and in every place where I have made my abode, I have brought down happineſs upon thoſe perſons for whom I conceived a friendſhip. In wandering through the world, I came at laſt to Aſtracan, where I had a mind to make my name famous. In order to this, I went out of the city, and, finding myſelf in a place covered with thickets, I cut forty boughs, all of the ſame length; and giving them

life

life by virtue of ſome words, whoſe power I know, ordered them to take a human form, and to build theſe baths which you now ſee before the gates of Aſtracan. Theſe, Sir, are my forty boys; and I think I had reaſon to tell your Majeſty that they had all one mother, ſince they all ſprung from the earth.

THE CONTINUATION AND CONCLUSION OF THE HISTORY OF KING HORMOZ.

HERE Avicene made an end of ſpeaking; and I, charmed with the wonderful things I heard: Oh, greateſt philoſopher, ſaid I, what a happineſs is it to have you for a friend! After what you have related to me, I believe nothing is impoſſible to you. I no longer wonder that your ſervants are able to execute all your commands, ſince it is you who give them power to act. I verily believe, ſhould I command them to bring hither inſtantly the Princeſs of Carizme, the beautiful Rezia, that they could perform even that, Without doubt, replies Avicene. They will convey themſelves into her palace: they will carry her off from the very midſt of her women, and will bring her here in a moment, if you deſire it. I do deſire it, replied I, with tranſport. Ah, Sir, you can never do any thing that will pleaſe me half ſo much. Your heart ſhall be fully ſatisfied, anſwers he; beſides, I am not ſorry that I have an opportunity to be revenged of the Sultan of Carizme.

The Philoſopher, as ſoon as he had ſpoke theſe words, caſt his eyes upon one of his forty ſlaves, and bade him be gone. The ſlave immediately diſappeared with a great noiſe; and in a few minutes after, returned with the Princeſs of Carizme.

HUNDRED AND FORTY-THIRD DAY.

MY eyes ſoon convinced me that it could be no other than Rezia; and my heart gave witneſs to them, by thoſe motions of joy which uſually riſe within us at the ſight of the object we love. But notwithſtanding that I was raviſhed with the ſight of her, the manner in which this pleaſure was procured to me, made me check my tranſports in their full career. I feared it might be ſome phantom, and I began to diſtruſt the aſſurance of my eyes. I beſeech you, ſaid I to the philoſopher, deceive me not: thoſe features, which we both of us behold, are they ſhadows, or the real beauties of the Princeſs of Carizme? Speak; what am I to think of this ſurpriſe? Believe your eyes, Sir, anſwered he; it is the Princeſs herſelf. Contemplate her charms, and give yourſelf up with confidence to the tranſports with which ſhe muſt inſpire you.

Upon this aſſurance I caſt myſelf down, and hung upon the knees of Rezia; then, without giving her time to recollect herſelf, Ah, my Princeſs, ſaid I, is it you then I behold? Alas! I deſpaired ever to ſee theſe charms again! and I owe the bleſſing wholly to the friendſhip of this philoſopher, who has condeſcended to relieve me with his powerful aſſiſtance. Your tranſportation hither, is the effect of his great ſkill, or rather of my love. In me you ſee the young man who appeared before you in the dreſs of a gardener's boy. You cannot forget with what cruelty you occaſioned me to be forced out of your apartment, as ſoon as you perceived that I was under a diſguiſe; and by how unexpected a turn of good fortune I eſcaped the infamous death to which I was doomed. In ſpite of all your rigours, I have never ceaſed to love you. Now my Queen, that I have told you this, let your anger looſe againſt a raſh man, who, to poſſeſs you, has recourſe to violence; but conſider, I entreat you, firſt, that this raſh man is the unfortunate King of Circaſſia,

Circaſſia, who ſent to demand you from the Sultan your father.

If I was aſtoniſhed at the ſight of Rezia, you may well imagine that ſhe was not leſs amazed to find herſelf all on a ſudden in a ſtrane place. I expected, and not without reaſon, to be borne down by a torrent of reproaches; when this Princeſs recollecting me, and recovering herſelf a little from the diſorder ſhe was in, ſpoke to me to this effect:—At any other time, without doubt, I never ſhould have pardoned the boldneſs of this attempt, but at preſent I can with eaſe forgive it. I was upon the very brink of marriage with a Prince for whom I have a mortal averſion; and I cannot complain of a violence which ſaves me from the horror of being given over to him.

Is it poſſible, Beghum! ſays I, interrupting her; are you then not married to the King of Gazna? I am not, replies the Princeſs. Since the departure of your ambaſſador from Carizme, a great many things have come to paſs, of which you, I find, have not been informed. I ſhall acquaint you with the particulars. After the victory obtained over the troops of the Sultan my father, by the army of the King of Gazna, in conjunction with the forces of the King of Candahar, theſe two victorious Princes advanced to the very gates of the city of Carizme, to beſiege it. Then the Sultan ſent out one of his Viziers to them, who concluded a treaty of peace with him, the principal article of which was, that I ſhould inſtantly be put into the hands of the King of Gazna.

On the day appointed for my departure from Carizme, news came to the court that the King of Candahar, being likewiſe enamoured with the reputation of my beauty, laid claim to me; that he had made his declaration to Behram-cha; that the two Kings, thereupon at variance, had given battle to each other, and that the King of Candahar gained the victory.

Theſe tidings were ſoon confirmed. There arived an officer, ſent by the triumphant King of Candahar to my father, to impart to him the news of his ſucceſs againſt Behram-cha, who was ſlain in the combat, and that he deſigned to be crowned King of Gazna. At the ſame time, likewiſe, he demanded me in marriage. The Sultan did not dare to

to refuſe me to a Prince who was grown ſo formidable. He therefore complied with his demands, and gave me up to his ardour, notwithſtanding the averſion I had conceived for him, from the character his officer gave me of him, who nevertheleſs ſhewed him in a moſt advantageous light. And now the fatal day was within a few hours at hand, in which I was for ever to bid adieu to my father, and to be carried off to a huſband whom I deteſted. I was in my apartment among the women, pouring forth my complaints, and expreſſing my great averſion to this marriage, when at once I felt myſelf ſeized upon by a man, who tranſported me hither in an inſtant.

HUNDRED AND FIFTY-SIXTH DAY.

I WAS ſo overjoyed to find Rezia was not married, that I could not refrain from interrupting her. Ah, my Princeſs, cried I, and would you have been delivered up to a Prince whom you do not love, had it not been for the happy violence I put in practice? This circumſtance extenuates my crime. No, replied the Princeſs, interrupting me in in her turn, it does not extenuate your crime, but it hinders me from reproaching you. Ah, pardon me then, Madam, anſwered I, and do not diſdain the crown of Circaſſia, which, together with my heart, I now offer you.

I paſs over in ſilence the profeſſions of love which I made Rezia, to render her ſenſible of my paſſion. The kindeſt thing I could draw from her, was, that ſhe would readily conſent to my happineſs, provided her father would do ſo too.

I conſulted Avicene upon this; he adviſed me to ſend an ambaſſador to the Sultan, to acquaint him with his daughter's fate, and demand her in marriage; adding, I ſhould leave the reſt to him. I followed the philoſopher's advice, and diſpatched away Huſſeyn a ſecond time to the court of Carizme, with new preſents, and till he ſhould return, I conducted the Princeſs to the faireſt apartment

apartment of my ſeraglio, where ſhe was ſerved, as if ſhe had already been my Queen.

As to the philoſopher, who had laid ſuch an obligation upon me, I deſired him to ſtay in my court, and live as he pleaſed there. I do not, ſaid I, offer you the place of firſt miniſter. It is not worthy of you; but let us be as friends, and divide the ſupreme power between us. I can never enough ſhew my gratitude to you.—Avicene, judging by this diſcourſe how ſenſible I was of the ſervice he had done me, ſaid, he received the honour I did him by placing him in the rank of my friends, with equal pleaſure and reſpect. That it was the greateſt recompence I could make him, and that I overpaid all his ſervices.

I muſt now return to Huſſeyn, and let you know in what diſpoſition he found the court of Carizme upon his arrival. As ſoon as the Sultan underſtood after what a ſtrange manner his daughter had been carried away, he aſſembled all his Viziers, and the principal lords of his kingdom, to conſult with them what ſhould be done in ſo ſingular a conjuncture. They were all of opinion that recourſe ſhould be had to an able aſtrologer, who lived at Schehereſtan; and it was diſcovered by his obſervations, that the Princeſs of Carizme was in my ſeraglio. Upon which a courier was diſpatched away to the King of Candahar, to inform him of this extraordinary adventure, and to propoſe to him to join his troops with thoſe of Carizme, in order to procure ſatisfaction for the rape of Rezia. The King of Candahar hearing this news, which did but too much excite him to vengeance, put himſelf at the head of his army, and advanced by long marches towards the city of Carizme, near which place he approached, when the Sultan was informed of the arrival of my ambaſſador.

Clich-Arſelan is by nature ſomewhat inclined to cruelty. He ordered Huſſeyn to be apprehended and brought before him. I gueſs, ſays he, with looks full of rage, the ſubject of thy embaſſy. Thy perfidious maſter has ſent thee to acquaint me that, contrary to all right and reaſon, he keeps my daughter in his ſeraglio; he ſhall ſoon repent of the injury he has done me. Circaſſia ſhall be laid in aſhes, and in the meantime I order thy

thy head to be cut off. Would I could in the ſame manner treat the baſe Prince, who having no reſpect to royal Majeſty, has diſhonoured my houſe, in taking my daughter from me, by the wicked art of a magician! At theſe words he commanded a ſcaffold to be erected before his palace, and Huſſeyn aſcended it to receive the ſtroke of death in the ſight of all the people of the city of Carizme, who were gathered together to behold his execution. But in the inſtant when the executioner had lifted up his arms to ſever his head from his body, Huſſeyn was taken up into the air, and vaniſhed, to the great aſtoniſhment both of the Sultan and the ſpectators.

HUNDRED AND FIFTY SEVENTH DAY.

THE Sultan of Carizme judged very rightly that the ſame power which had carried away his daughter, had likewiſe ſaved Huſſeyn. This enraged him ſtill the more. At leaſt, ſays he, go find out the Circaſſians who came to Carizme with this ambaſſador. The guards ran to the place where Huſſeyn lodged, but could meet with none of the train. They were all carried off at the ſame time by the ſlaves of Avicene.

I knew this adventure a moment after it happened. Huſſeyn, who on a ſudden appeared before me, gave me an account of it. He acquainted me afterwards that the King of Candahar, and the Sultan of Carizme, were preparing to lay Circaſſia waſte. As he was giving me information of the deſign of theſe two Princes, Avicene came to us. We all three laughed at the ſurpriſe the city of Carizme muſt be in at Huſſeyn's miraculous eſcape. We then diſcourſed of the war we were entering upon; and the philoſopher perceiving I was a little uneaſy at my enemies' preparations, made me reproaches on that head, ſaying, What have you to fear ſo long as I am with you? Their efforts to deſtroy you will be ineffectual while I am in your intereſt. If the whole people of Indoſtan, of China, and all the tribes of the Moguls, united with your enemies againſt you, I am able to confound them,

them, and to make you triumph. The Sultan of Carizme, and the King of Candahar, threaten to ravage your kingdom; leave the defence of your territories to me: I will take care of them, and acquit myſelf of that commiſſion better than your Generals. I thanked the philoſopher for the aſſiſtance he promiſed me, and rejoiced that my affairs were in ſo good hands. I was ſo far from being afraid of the King of Candahar, and the Sultan, that I wiſhed them already on the banks of the Volga. My wiſhes were ſoon accompliſhed. The two Princes advanced towards my territories without loſs of time. They coaſted along the Caſpian Sea, and leaving the mouth of the Jaxartes behind them, they approached the River Jaic, when the rumour of their march put Aſtracan into a terrible conſternation. As I depended entirely upon Avicene, I had not aſſembled many troops: my ſubjects not imagining that we ſhould be able to make head againſt ſuch numbers as came againſt us, looked upon Circaſſia as a ruined country, and thought they ſaw the city of Aſtracan already in flames. On the other hand, the enemy underſtanding I had but a very ſmall army to oppoſe him, did not imagine I would have the boldneſs to attempt it. So marching on in an opinion that he might penetrate as far as my capital without oppoſition, he doubted not but he ſhould ruin my kingdom, and return loaded with its ſpoils. The event, however, did not anſwer his expectations.

Avicene kept his promiſe, and had occaſion to make uſe of but one of his ſecrets to free my dominions from the danger which threatened them. We marched both together at the head of my army. We paſſed the Volga, and then halted two leagues from our enemies, among whom the philoſopher ſowed diſcord. A difference aroſe between the Sultan and the King of Candahar. The quarrel went ſo far, that theſe two Princes turned their arms againſt each other. They came to blows; and after a long battle, the King of Candahar, and all his men, were cut off. The Sultan remained maſter of the field of battle; but he had no great reaſon to boaſt of his victory; he had ſo few men left, that he was in no condition to reſiſt us. When we came up with him, we ſurrounded

ſurrounded him. Being obliged to yield to neceſſity, he ſurrendered himſelf, and I carried him to Aſtracan.

I gave him no cauſe to complain of my uſage of him; he received all ſorts of honour in my court; I ſpared no pains to calm his reſentments, and I ſucceeded in my endeavours. But what I believe contributed more than any thing elſe to it, were the kind things the Princeſs his daughter ſaid of me. She gave him a particular account of the reſpect and civilities ſhe had met with from me, of my aſſiduity in contriving daily new amuſements for her; and the King was ſo pleaſed with my behaviour toward his daughter, that at laſt he conſented to accept of me for his ſon-in-law.

HUNDRED AND FIFTY-EIGHTH DAY.

NOTHING was now thought of but rejoicings. The moſt magnificent preparations were made to celebrate my nuptials. Joy triumphed in the court and city for a whole year, or rather it ſtill continues to triumph there from that time to this.

Clich-Arſelan, after the nuptials were over, which comforted him for his defeat, returned to his dominions; but before his departure he had ſeveral conferences with Avicene, whom he no more looked on as a magician. He not only pardoned the rape of his daughter; he deſired him to be his friend, and Avicene ſhewed himſelf very ſenſible of the honour the Sultan did him. Clich-Arſelan left Aſtracan no leſs contented with having made the philoſopher his friend, than his having diſpoſed of his daughter ſo much to his and her ſatisfaction.

I had no ſooner married that Princeſs, than, laying aſide her former haughtineſs, ſhe confeſſed ſhe had an inclination for me which increaſed daily, and we lived as happily as we could wiſh; when, on a ſudden, he who was the author of our happineſs, ſoon put an end to it, and rendered us both true objects of compaſſion.

Avicene, in ſpite of all his philoſophy, caſt an amorous eye on Rezia, and conceived a paſſion for her, which has ever

ever ſince made my life miſerable. To ſhew this philoſopher how much I valued him, I ſuffered him to ſee the Queen, and talk with her every day. His converſation ſo augmented his love, that being no more maſter of it, he declared it to her. The Princeſs highly reſented ſuch an audacious declaration: but believing it her beſt way not to irritate a man whoſe power ſhe was afraid of, Avicene, ſays ſhe to him, with a look full of trouble, I pray you to make uſe of your reaſon, and overcome the ſentiments you have diſcovered to me. This conqueſt ought to coſt you leſs than another man. Think of the King's friendſhip and deference for you. Cannot you caſt your eyes on ſomebody elſe? The Prince adores me. I tenderly love him, and can love nobody but him; for heaven's ſake forbear to diſturb an union which you yourſelf have formed.

The gentle treatment this philoſopher met with made him more bold. He continued to talk of love to her, and preſſed the Queen ſo earneſtly to liſten to him, that at laſt ſhe loſt all patience. She treated him as an inſolent fellow, and reproached him with his preſumption after ſo haughty and ſo ſcornful a manner, that he grew angry. He was naturally paſſionate. His tenderneſs turned to hatred; and from a fond lover he became a jealous, enraged enemy. Ungrateful woman! ſaid he, looking with a menacing air on the Queen, do not think that thou ſhalt deſpiſe my love with impunity! This diſdain ſhall coſt thee dear! I will ſtrike thee in the moſt ſenſible part! Thou loveſt thy huſband, and in him will I puniſh thee. At theſe words he breathed upon the Princeſs, muttering ſomething to himſelf, and vaniſhed.

The Queen was frightened at his threats; but not then feeling any alteration in herſelf, ſhe imagined Avicene had ſaid it only to frighten her; and ſhe loſt her ſenſes at my approaching her twice or thrice, before ſhe perceived that the condition in which you ſaw her, was the work of the philoſopher. This is the fatal charm which diſturbs the quiet of my life. Yet, as wretched as I am, I muſt be thankful to Heaven that Avicene has not carried my dear Rezia away with him.

THE CONTINUATION OF THE HISTORY OF BEDREDDIN LOLO, AND HIS VIZIER.

HERE the King of Aſtracan finiſhed his relation. Bedreddin returned him thanks for having ſatisfied his curioſity, aſſuring him that nobody could be more concerned than himſelf for his misfortune. Theſe two Monarchs afterwards took their leaves of each other, and the King of Damaſcus, with Atalmulc and Seyfel Mulouk, ſet out from Aſtracan for his own dominions.

The condition in which they had ſeen Queen Rezia was often the ſubject of their diſcourſe on the road. As they were one day talking of it, ſays Seyfel Mulouk to Bedreddin, It muſt be owned, my Lord, that there cannot be a more perfect beauty, nor a more engaging object, than the Princeſs. Yet, added he with a ſmile, though we all three looked on her very curiouſly, I do not find that either of us loſt our ſenſes. It is true, my mind was full of the image of Bedi al Jemal, which doubtleſs preſerved me from that misfortune. And my caſe is the ſame, ſays Atalmulc. It is not ſurpriſing that I preſerved my reaſon as well as you. Zelica's image, which is engraved on my heart, renders me inſenſible to all other beauties in the world. What we have moſt reaſon to admire, replied the favourite, is the King our maſter's indifference; though he is not prepoſſeſſed in favour of any Princes, he was no more touched at the ſight of Rezia's charms, than you and I were.

Bedreddin took him up here, ſaying, You are in a great error to think I have never been in love, becauſe you never ſaw me have a miſtreſs. To undeceive you, I muſt tell you, I am as much in love as you, and that it is love alone which hinders my being happy. It is not a Princeſs who reigns in my heart; it is a woman of ordinary condition. The ſecret I am now going to tell you, I did not intend ever to reveal, but you have given me an occaſion which I am not willing to let ſlip.

THE HISTORY OF THE FAIR AROUYA.

SOME years ſince there lived at Damaſcus an old merchant, called Banou: he had a very pretty country ſeat near the city: two warehouſes full of rich brocades, and Indian ſilks of all ſorts, and a greater treaſure than all the reſt, a young wife, who may very well be compared to the Queen of Aſtracan for beauty.

Banou was a man of pleaſure; he loved expenſe, and valued himſelf on his generoſity. He was not contented with treating his friends, he lent them money: he aſſiſted all that applied to him. In fine, he could not have forgiven himſelf if any day paſſed over his head without his doing ſome good office or other. He found ſo many opportunities of exerciſing his obliging temper, that he prejudiced his affairs by it; he perceived himſelf declining, but he could not think of changing his conduct. So that going backwards every day more and more, he was at laſt obliged to ſell his country-houſe, and inſenſibly fell into poverty.

HUNDRED AND FIFTY-NINTH DAY.

WHEN he found his fortune quite broken, he had recourſe to his friends, but he had no help from them; they all forſook him. He hoped at leaſt his debtors would repay him what they had borrowed of him; but ſome denied the debt, and others had not wherewithal to pay it, which Banou took ſo much to heart, that he fell ſick upon it.

During his ſickneſs, he by chance called to mind that he had lent a doctor of his acquaintance a thouſand ſequins of gold, upon which he called his wife, and ſaid to her, Ah! my dear Arouya, we muſt not yet deſpair; I juſt now have called a doctor to my remembrance whom I had

I had forgotten. I formerly lent him a thouſand ſequins of gold. It is Doctor Daniſchmende. I do not believe he will be ſo diſhoneſt as the others; go to him, ſince I cannot go myſelf, and tell him, I pray him to ſend me the thouſand ſequins he borrowed of me.

Arouya preſently took her veil, and went to Doctor Daniſchmende on her huſband's errand. She was conducted into the apartment of the Alfakih, who prayed her to ſit down, and tell him what brought her thither. Signor doctor, replied the young woman, lifting up her veil, I am the wife of Banou, the merchant; he wiſhes you the enjoyment of all happineſs, and prays you to ſend him the thouſand ſequins he lent you. At theſe words, pronounced by the fair Arouya, with a ſweet and graceful air, the doctor all on fire, fixed his eyes on the merchant's wife, and anſwered her thus prettily, as he imagined. Ah, fairy face, I will readily give you what you demand; not as a debt due to your huſband, but for the pleaſure you do me in coming to my houſe: I find I am not myſelf at the ſight of you. 'Tis in your power to render me the happieſt of Alfakihs. Accept, I beg of you, the paſſion your bright eyes have inſpired. Your huſband is too much in years to deſerve your affection. If you will grant my deſires, inſtead of a thouſand ſequins I will give you two thouſand, and ſwear by my head and my eyes to be all my life your ſlave. Having ſaid this, the amorous doctor, to ſhew as well by his actions as his words, what an effect her beauty had upon him, came up to the young woman, and would have embraced her; but ſhe puſhed him off roughly, and looking on him with a frown, cried, Hold, inſolent, and do not flatter thyſelf that I give ear to thee. Didſt thou offer me all the riches of Egypt, and they were all at thy diſpoſal, thou couldſt not corrupt my fidelity. Pay me the thouſand ſequins that thou oweſt my huſband, and do not loſe time in endeavouring to gain a heart that is given to another. The Alfakih had too much ſenſe not to gueſs by this diſcourſe what he was to expect from the virtuous Arouya: he loſt all hope of prevailing upon her, and being a brutal fellow, he ſoon changed his language.

Thou muſt have a good ſtock of impudence, ſays he, in a fury, to demand money of me. I owe thy huſband Banou nothing, and if the old fool has ruined himſelf by his extravagance, I ſhall not be ſo unwiſe as to ſet him up again. Saying this, he turned her out of the houſe, and could ſcarce refrain from ſtriking her. The young woman returned home in tears. My dear Banou, ſays ſhe, to her huſband, Doctor Daniſchmende has no more honeſty than the reſt of your debtors: he was ſo impudent as to deny owing you any thing. Perfidious man! cried the old merchant; is it poſſible that he too ſhould abandon me in my neceſſity? He has the look of an honeſt man. I ſhould have truſted him with all my fortune when he aſked the thouſand ſequins of me. Whom can one confide in? What ſhall I do with him? continues he; ſhall I let him keep it peaceably? No, I will try it with him. Go to the Cady. He is a ſevere judge, and a ſworn enemy of injuſtice. Tell him all the doctor's treachery. I am ſure he will pity me, and do me juſtice.

HUNDRED AND SIXTIETH DAY.

THE merchant's young wife went to the Cady. She entered a hall where that judge gave audience to the people, and ſtood at a good diſtance from him; the majeſty of her form, and her noble air, were immediately taken notice of. The Cady was naturally amorous. He no ſooner ſaw Arouya than he beckoned to her to come up to him, and led her himſelf into his cloſet. He made her ſit down on a ſofa, and obliged her to lift up her veil; when, on the ſight of her extreme beauty, which he was as much charmed with as the Alfakih had been, he cried out in a rapture of love, Oh ſweet ſugar-cane! Fair roſe of the garden of the world! tell me what you would have me to do for you, and be aſſured before-hand of my doing whatever you requeſt.

She then acquainted him with Daniſchmende's endeavours to cheat her huſband, and moſt humbly prayed him to

to interpoſe his authority to compel the doctor to reſtore what he had received of her huſband. Aye, aye, that is nothing but juſtice, interrupted the Cady; I ſhall compel him to do that; he ſhall repay the thouſand ſequins, or I will have it out of his bowels. But my charming Houri, continued he, with great ſweetneſs as he imagined, think that the bird of my heart is taken in the net of thy beauty. Grant me what thou refuſeſt to the Alfakih, and I will this moment make thee a preſent of four thouſand ſequins!

Arouya burſt out a weeping at this diſcourſe. Oh Heaven! ſays ſhe, is there no virtue to be found among men? I cannot meet with a man that is truly generous. Even thoſe whoſe duty it is to puniſh the criminal, make no ſcruple of committing crimes.

The Cady in vain endeavoured to bring the young woman into a good temper with him. He ſtill perſiſted in requiring her to grant him favours, without which, he bade her aſſure herſelf he would do her no manner of ſervice. So ſhe roſe and went out of the houſe, full of grief at the injuſtice ſhe met with.

When Banou ſaw his wife return, it was not difficult for him to imagine that ſhe had brought no good tidings with her. I perceive plainly, ſays he to her, you are not very well ſatisfied with the Cady; he refuſes you his protection; Doctor Daniſchmende is doubtleſs a friend of his. Alas! replied ſhe, my trouble is to no purpoſe. He will not do us juſtice. We have no hope left. What will become of us?—Banou anſwered, we muſt apply to the Governor of Damaſcus; I have often truſted him to a conſiderable value. He is even now in my debt. Let us implore his aſſiſtance. I believe he will employ his credit for us.

The next day Arouya went veiled to the Governor, and demanded to ſee him. She was conducted to his apartment. He received her with great civility, and deſired her to diſcover herſelf. As ſhe knew the conſequence, ſhe would have excuſed herſelf; but he would by no means be put off, and preſſed her ſo earneſtly to lift up her veil, that ſhe could not avoid it.

The Governor was as much inflamed at the ſight of this young woman, as the doctor and the Cady had been. He

He was one of thoſe men in power who ſpare no handſome women that fall in their way.

How charming is ſhe! cried he; I never ſaw any thing ſo lovely. Ah amiable creature! contiuued he, tell me who you are, and what I can do to ſerve you?—My Lord, replied ſhe, I am the wife of a merchant, named Banou, who has had the honour to ſell you ſome goods formerly. Aye, I know him very well, interrupted the Governor; he is a man for whom I have the greateſt eſteem and friendſhip. How happy is he in having ſo beautiful a wife? No, my lord, replied Arouya, he rather deſerves to be pitied. You do not know, I perceive, to what a miſerable condition the unfortunate Banou is reduced. She then repreſented to him the ill ſituation of her huſband's affairs, and told him the reaſons which obliged her to wait on him.

HUNDRED AND SIXTY-FIRST DAY.

THE Governor underſtanding her errand to him, was very ready to promiſe he would make uſe of all his authority to force Doctor Daniſchmende to pay Banou what he owed him; but he was not more generous than the Cady had been. I will grant you my protection, ſays he to the young woman; I will ſend for the Alfakih, and if he does not fairly repay what he has borrowed of your huſband, he ſhall repent. In a word, I will engage he ſhall reſtore it, provided you this moment let me ſee you are ſenſible of the obligation I am going to lay upon you. For we great men are always for having the acknowledgment precede the ſervice.

As the fair Arouya was no more diſpoſed to ſatisfy the Governor than the reſt, ſhe retired in a moſt diſconſolate condition. Oh Banou! ſays ſhe to her huſband, there is no depending upon any thing; nobody will commiſerate us, nor give us the leaſt aſſiſtance. Theſe words threw the old merchant in deſpair; he curſed all mankind a thouſand times over, and was about to renew his imprecations, when his wife interrupted him, ſaying, Ceaſe,

Ceaſe, ceaſe your curſes on the author of our miſeries; what good will your vain complaints make you? We muſt think of ſome other means to recover your money, and I have thought of one which Mahomet has inſpired me with. Do not aſk me, added ſhe, what it is. I do not think it proper to tell you: content yourſelf with the aſſurance I give you, that it will make a great deal of noiſe, and that we ſhall be fully revenged of the Alfakih, the Cady, and the Governor. Do what thou wilt, ſays Banou, I reſign myſelf up to thy conduct.

The old merchant's young wife went preſently out of the houſe, and after having croſſed ſeveral ſtreets, came to a box-maker's. The man of the ſhop ſaluted her, ſaying, Fair lady, what would you have? I have occaſion, replied ſhe, for three cheſts; pray let them be very good ones. The box-maker ſhewed her ſeveral of different ſizes. She picked out three, each of which would eaſily hold a man. She paid for them, and cauſed them to be carried home. She then dreſſed herſelf in her richeſt clothes, put on all the jewels her ill fortune had left her, and did not forget perfumes.

When ſhe had thus given herſelf all her charms, ſhe went to the Alfakih, and aſſuming a free and becoming air, ſhe lifted up her veil, without ſtaying till the doctor deſired her to diſcover herſelf; then looking upon him ſo languiſhingly, that it was enough to inſpire the moſt inſenſible hearts with love.—Signior Alfakih, ſays ſhe, I am come once more to deſire you to pay the thouſand ſequins you owe my huſband; if you do it for love of me, you may depend upon my gratitude. Fair lady, replied the doctor, I am ſtill in the ſame mind; I have two thouſand ſequins at your ſervice, on the condition I propoſed to you. I ſee, ſays Arouya, you do not go back from your word, and I think I muſt even reſolve to content you. I will expect you to-night, continued ſhe, holding out one of her fair hands which he kiſſed with tranſport; bring the money you premiſed me, and come exactly at ten o'clock, and knock at my door. A truſty ſlave will open it to you, and introduce you to my apartment, where we will ſpend the night together.

The Alfakih could not contain himſelf, hearing her talk thus, it being all his heart deſired. He embraced the

the fair charmer, who was not able to excuſe it after what ſhe had ſaid; but ſhe got out of his hands as faſt as ſhe could, and finding him fully diſpoſed not to miſs the aſſignation, ſhe went from his houſe to act the ſame part at the Cady's.

HUNDRED AND SIXTY-SECOND DAY.

AS ſoon as ſhe was alone with this judge, My Lord, ſaid ſhe, ever ſince I left you I have not had a moment's reſt: a thouſand times I called to mind every thing that you ſaid to me; I remembered that I did not ſeem to have diſpleaſed you—on the contrary, it was my fault if I had you not for a lover. What a pleaſure muſt it be to a citizen, to be miſtreſs to a young handſome Cady! My virtue, I own, is not proof againſt ſuch a tempting fortune. The Cady was in an ecſtacy all the while ſhe was talking. Yes, my Queen, crirs he, you ſhall, if you pleaſe, be the firſt lady of my ſeraglio, and the ſovereign miſtreſs of my will: leave old Banou, and come and live with me. No, my Lord, replies Arouya, I cannot conſent to give him ſuch extreme trouble as that; beſides, that would be the way to loſe my reputation: I would not make a noiſe, but only have a private intrigue with you. Where then, ſays the Cady, ſhall I meet you? In my apartment, replied Banou's wife; it is the ſafeſt place. My huſband keeps cloſe in his; he is an old man worn out with age and infirmities; we need not be in any concern about him: come to me this night, if you are deſirous of it; be at my door at eleven o'clock, and come alone, for I cannot bear to think your people ſhould know what I do for you.

The Cady was ſo far from ſuſpecting the young woman's precautions, that they made him value his good fortunes the more. He did not fail to let the lady ſee how tranſported he was at the thoughts of her being ſo kind to him; he careſſed her very paſſionately, but ſhe took care to keep her careſſes within bounds, and he promiſed to come to her houſe at the appointed time.

Thus

Thus were two of her lovers prepared to fall into the trap ſhe laid for them. Nobody remained now but the Governor, whom it was not difficult to deceive, as well as the other two. Banou's wife had the addreſs to make him believe every thing ſhe ſaid; and the reſult of their diſcourſe was, that he ſhould come to her at midnight, and ſwear to come alone, that every thing might be done as diſcreetly as ſhe deſired.

Great Prophet, ſays Arouya, as ſoon as ſhe was out of the Governor's palace; Oh thou protector of all faithful Muſſulmen, Mahomet, who from heaven, where thou dwelleſt, haſt thy eyes open to the ſteps I am taking, who ſeeſt the bottom of my heart, let my deſign ſucceed, and do not abandon me in the perils of the execution.

After this ejaculation, which ſhe made, that ſhe might the more ſurely arrive at the end ſhe propoſed to herſelf, ſhe felt her mind full of confidence; and following all its motions as ſo many dictates of the Prophet, ſhe bought ſweetmeats and fruit to treat her lovers with. She had an old ſlave, whoſe fidelity ſhe had experienced; her ſhe acquainted with her project, and gave her inſtructions for her part in it. They then prepared an apartment, put every thing in nice order, and ſpread a table with China diſhes full of fruit and ſweetmeats; in ſhort, had ſhe really intended to make her lovers happy, ſhe could not have made more preparations for it.

She waited for their coming with great impatience, being ſometimes afraid they would not come at all; but her fears were groundleſs; their hopes were too pleaſing for them to fail at the appointed hour. The firſt that came was Doctor Daniſchmende, who at ten o'clock preciſely knocked at Banou's door. The old ſlave let him in, and conducted him to her miſtreſs's apartment, ſaying ſoftly, Have a care you do not make a noiſe, leſt you awake the old merchant, who is aſleep.

As ſoon as Daniſchmende ſaw Arouya, who had dreſſed herſelf ont as much as if ſhe was to receive a moſt deſirable lover, he was dazzled with the luſtre of her charms, and cried out with a great deal of paſſion, Oh Phœnix of the field of beauty! I cannot enough admire

my happineſs. There, continues he, throwing a purſe on the table, there is the two thouſand ſequins I promiſed you; it is too little for ſo much felicity.

HUNDRED AND SIXTY-THIRD DAY.

AROUYA ſmiling, took the Alfakih by the hand, and making him ſit down on a ſofa, ſaid to him, Signor Doctor, take off your turban and girdle, and be at eaſe; you are here as if you were at home. Dalla Moukhtala, continues ſhe, addreſſing herſelf to the old ſlave, help me to undreſs my lover, for his clothes are troubleſome to him. Immediately the lady herſelf untied his girdle, and the ſlave took off his turban; then both of them pulled off his robe, and left him in his veſt and bare-headed. Now, ſays Banou's wife, let us refreſh ourſelves with what I have provided for us. Accordingly they fell to eating the ſweetmeats and fruit, and drinking the liquors ſhe had got for them. The lady was ſo gay all the while, that the Alfakih was more and more charmed with her; but in the height of his expectations and joy, a noiſe was heard in the houſe. Arouya ſeemed to be in a terrible fright, making as if ſhe did not know what it was. Dalla, ſays ſhe to the old ſlave in a mighty concern, go ſee what is the occaſion of the noiſe we hear. Dalla went out, and returned in a moment after full of trouble and confuſion. Ah Madam! we are undone, ſaid ſhe; your brother is juſt come from Cairo, he is now with your huſband, who is this minute bringing him to you. What an unlucky accident it is! ſays the wife of Banou, affecting great diſpleaſure. What a baſe baulk! they do not only come to interrupt my joys, but they ſurpriſe me with my lover, and I ſhall paſs for an inconſtant woman the firſt ſtep that I took againſt my duty. What will become of me? How can I prevent the ſhame that threatens me? Why are you ſo embarraſſed, ſays the old ſlave? Let Signor Daniſchmende get into one of the three cheſts your huſband ſent home to pack up his goods

goods for Bagdad in; they are in your cloſet, and we have the keys of them.

This advice was approved of; the doctor got into the cheſt, and Arouya herſelf locked him in it, ſaying, Ah, my dear Alfakih, do not be impatient; when my brother and huſband are gone, I will let you out again, and we will ſpend the night together the more pleaſantly for our being now interrupted. This promiſe, and his hopes of her making him amends for the time he loſt while he was in the cheſt, made the doctor bear with patience an adventure which he was not like to get ſo well over.—Inſtead of ſuſpecting the lady's ſincerity, or thinking the condition he was in might be a ſnare laid for him, he flattered himſelf that he was beloved; and full of the ſweet deluſion, lay comfortably in his coffer, hoping his miſtreſs would ſoon reward him for his ſufferings.

Arouya left him in her cloſet, and returned to her chamber, where ſhe ſaid ſoftly to her ſlave, There is one of them faſt; let us ſee if the other will eſcape me. We ſhall know that preſently, replies Dalla, for it is almoſt eleven o'clock, and I do not believe the Cady will miſs the aſſignation. The old ſlave was in the right of it; the Cady came as punctually to his time as the Alfakih had done. At eleven o'clock they heard him knock at the door. Dalla ran to let him in, and ſeeing him, cried, Who are you? The Cady, replied he. Speak ſoftly, anſwered the ſlave, for fear of waking Signor Banou; my miſtreſs, who has a great love for you, has ordered me to introduce you to her apartment. Pray be pleaſed to follow me; I will carry you thither. The judge was all on fire at this promiſing beginning of all his joys, and following the old ſlave, was conducted to Arouya. Oh my Queen, cries he as ſoon as he ſaw her, are you ſo good as to give me this meeting? How impatiently have I longed for it? and then caſting himſelf at her feet, Do you ſuffer me, continues he, to conceive the moſt charming hopes? There is no happineſs comparable to mine. The lady lifted him up, and prayed him to ſit down on a ſofa, ſaying, I am glad, my Lord, I am ſo much in your favour, ſince you are of all men he for whom I have the greateſt affection, and indeed the firſt man whom I ever could love. The old ſlave can witneſs that from the time

time I firſt ſaw you, I have done nothing but languiſh; I have inceſſantly talked of you to her, and have not had a minute's quiet for my paſſion.

HUNDRED AND SIXTY-FOURTH DAY.

AROUYA'S talking thus to the Cady made him almoſt out of his wits. Oh thou tall cypreſs, ſays he, thou living image of the Houris, how doſt thou charm me with thy ſweet words? complete my joys, and raiſe me to the higheſt pitch of felicity. Haſte, my Princeſs, haſte, I conjure you, to fulfill my deſires, for I am no longer my own maſter, and no longer can contain them. I am tranſported, replied the lady, to find you ſo amorous. It is the greateſt pleaſure to me, who am myſelf ſo full of love, and ſo delighted with your impatience, that I cannot delay your paſſion. I had prepared ſome refreſhments, and intended to eat and drink with you; but ſince you are ſo eager, I muſt comply with your inſtances. Undreſs you then, and get into that bed there. I will go to my huſband's apartment, and ſee if he is aſleep, and come back to you in a moment.

The judge, fancying by this diſcourſe that he was already in the arms of the object of his wiſhes, pulled off his cloaths immediately, and went into bed. He was ſcarce lain down before he heard a great noiſe. A minute after Arouya returned in a fright, crying, Ah! my Lord, you do not know what has happened here. We have an old ſlave whom would not truſt with my intrigue, he being too much in my huſband's intereſt. He ſaw you come in, and has told his maſter, who is ſending for my relations to be witneſſes of my infidelity. They are all coming to my apartment. I am the moſt miſerable woman alive! At this ſhe fell a weeping, and did it ſo artfully, that the Cady was mightily touched at it.

Comfort yourſelf, my angel, ſays he; fear nothing.—I am judge of the Muſſulmen, and can by my authority impoſe ſilence on your relations and huſband. I will threaten them all. I will forbid them to make any ſtir about

about it; and you may be aſſured they will be afraid of my menaces. I do not doubt it, my Lord, replies Arouya; but it is not the reſentment of my relations, not my huſband's wrath, I am apprehenſive of. I know that, ſupported by your protection, I am ſafe from all chaſtiſement; but I ſhall loſe my reputation, paſs for an adultreſs, and bring reproach and contempt upon my family: how can a woman bear this, whoſe virtue has not hitherto been the leaſt ſuſpected? Suſpected! ſaid I; I may ſay I have been looked upon as the pattern of all diſcreet wives; a character I ſhall loſe in a moment.— At theſe words the tears burſt out afreſh, and ſhe mourned with ſo natural an air, that the judge took pity on her.

Oh light of my eyes! cries he, your affliction grieves me; but leave off lamenting, ſince it is to no purpoſe.— What good will this weeping for an unavoidable miſfortune do? Here Dalla Moukhtala interrupted the judge, ſaying, Great Cady of the Faithful, and you fair roſe of the garden of beauty, liſten to what I have to ſay to you. I am a woman of experience, and it is not the firſt time that I have been aſſiſting to embarraſſed lovers. While you were bemoaning yourſelf, I thought of a way to deliver you out of this embarraſſment; and if my Lord Cady will, we will be too hard for Signor Banou and my miſtreſs's relations. And how ſo? ſays the judge. You need only ſhut yourſelf up in a cheſt that is in Arouya's cloſet, replied ſhe: I am ſure they will not think of any body's being there. With all my heart, ſays the Cady: I'll be locked up in the cloſet for ſome moments, if you think it proper. The young lady expreſſing how much it would oblige her, and aſſuring the judge that ſhe would come and let him out as ſoon as her huſband and relations had viſited her apartment, he ſuffered himſelf to be locked up as the Alfakih was, expecting that Arouya would pay him with uſury for his complaiſance.

There was now the Governor only to be ſerved ſo, and at midnight he came too: Dalla introduced him as ſhe had done the two others, and Arouya received him after the ſame manner. She careſſed him as a kind miſtreſs would have done; and when ſhe found the old Lord grew

too

too preſſing, ſhe made a ſign that had been agreed upon between her and the old ſlave. A moment after, a great knocking was heard at the ſtreet-door, and the old woman came running into the chamber in a terrible fright, crying, Ah! madam, what an accident is here? The Cady is coming. He is now in your huſband's apartment. Heavens! cries Arouya: go ſoftly, and hear what he ſays to Banou, then bring us an account of it. The old ſlave went out a ſecond time, and while ſhe made as if ſhe was doing what her miſtreſs ſent her about, the Governor ſaid to the lady, What can bring the Cady hither at this time of night? Is Banou in any trouble? No, replies Arouya; and I am as much ſurpriſed as you can be at this judge's coming.

HUNDRED AND SIXTY-FIFTH DAY.

DALLA, returning ſome time after, ſaid to her miſtreſs, I liſtened attentively to what they were talking of in Signior Banou's apartment, and heard enough to know what he comes about. 'Tis to examine you in preſence of Daniſchemende, who accompanies him.—This doctor affirms he has paid you the ſequins your huſband lent him. The Grand Vizier, who has been informed of this matter, has charged the Cady to inquire into it, and give him an account of it to-morrow morning. Arouya upon this fell a weeping again, and prayed the Governor to hide himſelf, ſaying, My Lord, I conjure you to have compaſſion on me. The Cady, Banou, and Daniſchmende, are coming. Spare me the ſhame of paſſing for a lewd woman. Have ſome regard to my weakneſs for you. Go into my cloſet, and ſuffer me to lock you up in a cheſt there for ſome moments. The old Lord ſhewing ſome repugnance to do what ſhe propoſed, ſhe threw herſelf at his feet, and at laſt prevailed upon him. So the Governor was ſerved as the other two had been, and Arouya locked the cloſet door; after which ſhe went and told her huſband what ſhe had done. They both made themſelves very merry at the expence of the three

three unfortunate lovers. Well, ſays Banou, and how do you intend to unravel this adventure? You ſhall know to morrow, replied Arouya; remember only that I promiſed to revenge you in a public manner, and be aſſured I will be as good as my word.

Accordingly ſhe came the next day to my palace, and entered the hall where I give audience to my people.—As ſoon as I ſaw her, her noble air and beauty made me fix my eyes upon her. I bade my Grand Vizier obſerve her. Do you ſee, ſays I, what a fine woman there is? I bade her draw near my throne. She broke through the crowd, and proſtrated herſelf before me. What brings you hither? ſaid I; riſe and ſpeak. Oh Mighty Monarch, replied ſhe, when ſhe got up, may your Majeſty's days be eternal, or at leaſt have no end but with the laſt ages. If you will be pleaſed to hear me, I ſhall tell you a ſtory that will ſurpriſe you. Let me hear it, ſaid I; proceed.

I am the wife, replied ſhe, of a merchant named Banou, who has the honour to be your Majeſty's ſubject, and to live in your capital city. Some years ſince he lent a thouſand ſequins to Doctor Daniſchmende, who denies that he ever received them. I went to demand them of the Alfakih; he anſwered he owed nothing to my huſband, but would give me two thouſand ſequins if I would do what he would have had me. I complained of the doctor's knavery to the Cady, and that judge declared he would not do me juſtice unleſs I would ſhew the ſame complaiſance to him which Daniſchmende required of me. Provoked at this judge's ill treatment, I left him, and went afterwards to the Governor of Damaſcus, whom my huſband knew very well. I implored his aſſiſtance, but he had no more generoſity than the Cady, and ſpared for no pains to ſeduce me.

I could ſcarce give credit to what ſhe ſaid, and had ſome ſuſpicion that this was a ſtory invented by her to do Daniſchmende, the Cady, and Governor, an ill office with me. No, no, ſays I to her, I cannot believe what you tell me, nor that a doctor would diſown a debt of a thouſand ſequins; nor that a man, whom I have choſen to diſtribute juſtice among the people, ſhould make you ſuch an inſolent propoſal. King of the world, replied the

the wife of Banou to me, if you refuſe to give credit to what I ſay, I hope at leaſt you will believe the irreproachable witneſs I have to produce. Where are the witneſſes? ſaid I in a ſurpriſe. Sir, replied ſhe, I have them at my houſe. If you will be pleaſed to ſend for them, your Majeſty will not ſuſpect their teſtimony.

I ſent ſome of my guards to Banou's houſe, and he delivered them the three cheſts with the lovers in them. The guards brought them to me; and, ſays Arouya, my witneſſes are in there, Sir. She then pulled three keys out of her pocket, and opened the cheſts. Imagine how I was ſurpriſed, as well as all my court, when we ſaw the doctor, the Governor, and the Cady, all three almoſt naked, pale, and ſtrangely mortified at the unravelling the adventure in this manner. I could not at firſt help laughing to ſee them in that condition. The ſpectators alſo laughed at them. But I ſoon reſumed a ſerious air, and reprimanded the lovers in the terms they deſerved.—After I had ſufficiently reprehended them, I condemned Doctor Daniſchmende to pay Banou four thouſand ſequins of gold; I turned the Cady out of his place, and mede another Lord of my court Governor of the city of Damaſcus. Then having ordered the cheſts to be taken away, I bade the young woman lift up her veil. Let us ſee, ſaid I, thoſe dangerous looks that have been ſo fatal to theſe three perſons.

HUNDRED AND SIXTY-SIXTH DAY.

THE wife of Banou obeyed; ſhe lifted up her veil, and ſet all her beauty in view. The emotion ſhe was in, on account of this event, and her being expoſed to the eyes of the whole court, added a new luſtre to her charms. I never ſaw any thing ſo beautiful. I was ſtruck with admiration, and cried out in a kind of tranſport, Ah, lovely creature! the Alfakih, the Cady, and Governor, are not ſo much to blame as I thought they were.

I was

I was not the only perſon whom ſhe charmed. There was a general murmur through the court at the ſight of her beauty. Every one looked upon her. Nobody could take their eyes off her, nor praiſe her enough. I deſired her to give us the particular circumſtances of the ſtory ſhe had told us ſuccinctly. She did it with ſo much grace and wit, that it ſtill increaſed our admiration. The hall of audience reſounded with her praiſes; and thoſe who knew Banou, as bad as it went with him, thought him too happy in ſo charming a wife.

After ſhe had ſatisfied my curioſity, ſhe thanked me for the juſtice I had done her, and went home. But, alas! though I had her no longer before my eyes, I kept her ſtill in my thoughts. Her image was fully impreſſed there: not a moment paſſed in which ſhe was abſent from them; and at laſt, perceiving I could have no peace without it, I ordered her huſband to be brought to me, took him into my cloſet, and ſpoke thus to him: I underſtand, Banou, how it is with you, that your generoſity has been your undoing, and doubt not but you are ſo troubled, that you cannot live as you were wont, that it is a more ſenſible affliction to you than your poverty itſelf. I am reſolved to put you again into a condition to entertain your friends, and even ſpend more than ever you did, without fear of being again undone by it. In a word, I would overwhelm you with wealth provided you will do but one thing which I ſhall deſire of you. I am fallen paſſionately in love with your wife; put her away, and ſend her to me. Make me this ſacrifice, I conjure you; and beſides the riches I intend to give you, I will, by way of acknowledgment, let you have the faireſt ſlave in my ſeraglio: I will carry you now into the apartment of my women, and you ſhall take which of them you like beſt.

Great King, replied Banou, as conſiderable as the wealth you offer me is, it is no temptation to me, if I muſt purchaſe it with the loſs of my wife: Arouya is a hundred times dearer to me than all the riches of the world. Judge, Sir, of my ſentiments by your own, and you will ſee then whether I can be dazzled by the glorious fortune you propoſe to me. Yet ſuch is my love for my wife, that I will prefer her ſatisfaction to mine.

I will

I will go to her this minute, tell her what effect her beauty has had upon you, and the offers you have made me to enjoy her; ſo tempting a conqueſt may perhaps charm her. She may ſhew ſome ſecret deſire to be parted from me; if ſo, I ſwear I will put her away, as fond as I am of her. I will ſacrifice my own peace to her happineſs, as much as the loſs of her will grieve me.

He ſaid nothing but what he reſolved to perform. He returned home immediately, to give his wife an account of the diſcourſe he had had with me. Arouya, ſays he, (after he had told her all that I propoſed to him) my dear Arouya, ſince you have charmed the King, make the beſt of your fortune. Go live with this young Monarch; he is lovely, and more worthy than I to enjoy you. It will be much better for you to enjoy the happineſs of ſo great a King's affection, than to be the partner of my misfortunes. He could not ſay theſe words without weeping. His wife was mightily concerned to ſee him thus aſſaulted; Oh Banou! replied ſhe, do you think you pleaſe me by telling me the King loves me, that I am charmed with his dignity? Ah! you are miſtaken if you imagine his greatneſs has any influence on my heart. No; as unfortunate as you are, I had rather live with you than with any prince in the world.

This diſcourſe of her's raviſhed her old huſband; he embraced her with tranſports, crying, What praiſes do you deſerve, dear phœnix of the age! You are worthy to reign in the heart of the man to whom you prefer me. It is not juſt that ſo charming a wife ſhould fall to the ſhare of ſuch a one as I. I am old, and you in the flower of your youth; I am unfortunate, and you, by abandoning me, may be as happy as heart can wiſh. You have lived too long with a man, who has nothing to ſpeak in his favour but your virtue. Refuſe not the rank to which you are called by love; and, without thinking of the grief it will be to me to loſe you, conſent that I put you away, to render your fate more proſperous and pleaſant.

HUNDRED AND SIXTY-SEVENTH DAY.

THE more Banou ſeemed willing to part with Arouya, the more ſhe oppoſed it; at laſt, after a long ſtruggle, wherein conjugal love prevailed, the merchant ſaid to his wife, Ah! my dear ſpouſe, be contented with the dominion you have over my heart, ſince there it is you limit your deſires. But what ſhall I ſay to the King? He waits for my anſwer, and doubtleſs flatters himſelf it will be as he wiſhes. If I go and declare to him your refuſal, what may we not fear from his reſentment? Conſider he is a ſovereign, and can do what he pleaſes. Perhaps he will make uſe of violence to obtain you. I cannot defend you againſt ſo powerful a rival. I ſee plainly replies Arouya, the miſchief that threatens us, but it is not poſſible to avoid it. Inſtead of going to the King, and irritating him by telling him I refuſe the honor he would do me, take what money you have left, and what is moſt valuable of our goods, and let us fly from Damaſcus, recommending ourſelves to to the prophet, who will not forſake us. Banou liked this advice, and reſolved to put it in practice; which he did accordingly. They left the city the ſame day, and travelled towards Grand Cairo. I learned it all the next day from Dalla Moukhtala, who would not accompany her miſtreſs, and was brought to me by a truſty ſervant, whom I ſent to Banou's houſe to get tidings, ſo impatient was I to hear of him. Had I been leſs maſter of my paſſions, and been poſitively reſolved to enjoy my wiſhes, I could have had Arouya in my ſeraglio, whether ſhe would or no. I needed only to have ſent after them; but it would have been an unjuſt action, and I never loved to put a conſtraint on people's inclinations.

I left the merchant's wife to her liberty, to fly from me, and go where ſhe pleaſed. I did my utmoſt to conquer an unhappy paſſion: all my endeavours were in vain. Arouya, in ſpite of all my efforts to forget her, ſtill lives in my memory. Her beauty and her virtue

are

are fixed in my heart, and for above twenty years have rendered me inſenſible of the charms of my moſt beautiful ſlaves; the faireſt of them amuſe, but cannot delight me.

Here Bedreddin Lolo ended his ſtory. The Vizier Atalmuc and Prince Seyfel Mulouk aſked him, if he knew not what was become of Arouya. He ſaid no, and that he had not heard of her ſince ſhe left Damaſcus. It muſt be owned, ſaid the favourite, ſmiling, we are a pretty ſingular ſort of lovers. The King was ſmitten at the ſight of a citizen's wife, who preferred an old man to him, and has loved her theſe twenty years without being beloved. I love a woman that lived in Solomon's days; and the Vizier— but I am miſtaken, added he, taking himſelf up ſhort; as for Lord Atalmulc, I agree, he would be in the wrong to forget the Princeſs Zelica: ſhe uſed him too well for him ever to loſe the memory of her.

The King of Damaſcus could not help laughing at this reflection of Prince Seyfel Mulouk. He laughed on, till he was on a ſudden diverted by the ſight of a great number of camels and horſes grazing in a neighbouring meadow: he ſpied alſo ſeveral tents, in which were men eating and drinking very merrily. Let us go to that meadow, ſaid he to his Vizier and his favourite, and know who thoſe men are, and whither they are going. They then made towards the tent, and diſcovered new things as they drew nearer to them.

HUNDRED AND SIXTY-EIGHTH DAY.

WHEN they were got into the meadow, and could diſtinguiſh objects, they perceived all the tents were magnificent, and one among the reſt of brocade; in which they obſerved a tall man, of a noble air, and very richly dreſſed. He was ſitting croſs-legged on a foot-cloth of very fine tapeſtry, and had ſeveral golden diſhes before him of ſeveral ſorts of meat. Not far off him

him was a beaufet, adorned with an infinite number of veſſels of great price. This venerable perſon, who was about fifty years of age, ate by himſelf, attended by twenty or thirty officers neatly dreſſed; and two ſlaves, well armed, kept guard at the entrance into his tent.

He ſpied out Bedreddin and his companions as ſoon as they ſpied him, and ſent one of his officers to aſk them who they were, and whither they were going? Sir, ſaid the King of Damaſcus to the officer, we are three jewellers; we came from the court of Circaſſia, and are going to Bagdad. Pray inform us who your maſter is? He is without doubt, ſome mighty Prince travelling out of curioſity.

No, my Lord, replied the officer, my maſter does not reckon Cans among his anceſtors; he does not pretend to an illuſtrious origin: all he values himſelf upon is a great and generous ſoul. He is called Aboulfouaris, ſurnamed by way of excellence, The great Voyager. 'Tis true he deſerves to have been born a Prince, for he does every thing Prince-like. He dwells commonly at Baſra, where he has built a marble palace. All that come to his houſe are welcome, and nobody goes away withont ſome preſent. He daily treats the greateſt Lords of the court; and the King takes ſo much pleaſure in his company, that he often ſends for him to tell him his adventures. He muſt then ſure have met with very extraordinary ones, ſays Bedreddin. Never man met with more ſurpriſing, replied the officer. But after all, 'tis not very ſtrange that a man who has travelled from one end of India to the other, who knows almoſt all the countries and iſles of the Eaſt, ſhould have ſeen things very rare and curious.

The officer, having ſaid this, returned to his maſter, who no ſooner underſtood that the ſtrangers he ſaw coming were merchants, but he roſe and went out of his tent to receive them. Many compliments paſſed on both ſides; after which Aboulfouaris obliged Bedreddin, Atalmulc, and Seyfel Mulouk to enter his tent. They being entered, he deſired them to ſit down on the tapeſtry foot-cloth, and to eat with him. They eat ſeveral good ragouts, and drank the liquors the ſlave gave them in gold cups enriched with rubies.

Aboulfouaris

Aboulfouaris ſhewed ſo much wit during the entertainment, that the King and his two companions were extremely delighted with him. Thogh he was very gay, his judgment was good, and he talked very agreeably. Bedreddin was glad he met with a man of ſo good converſation. He let him know it, and deſired they might be of a company. Aboulfouaris made a very handſome anſwer, and they continued to entertain one another in the pleaſanteſt manner they could. In the mean time the Great Voyager's ſlaves loaded the camels that had been unloaded for the benefit of their grazing and reſting. They folded up their tents, and there remained only their maſter's ſtanding, who, finding they muſt depart, roſe up, mounted a very fine horſe brought him by one of his officers, and proceeded on his journey, the three merchants accompanying him. He had in his train about two hundred perſons armed with bows and arrows, and ſabres; ſo that it was no eaſy matter to pillage the caravan, which travelled by ſhort journies in great ſafety towards Baſra.

HUNDRED AND SIXTY-NINTH DAY.

ABOULFOUARIS inſenſibly conceived a friendſhip for the King of Damaſcus and his companions; perhaps it was becauſe he ſaw they were pleaſed with him, and liſtened to him as to an oricle. Their earneſtneſs to hear him tell his ſtories, put him into a humour of talking, and he began to ſpeak of his voyages. There are few men of my age, ſaid he, that have travelled as much as I have done. I am better acquainted with the coaſts of the Indian Sea, than with my own country. I have ſeen things ſo prodigious, that I dare not mention them, for fear of paſſing for a cheat. The adventures that have happened to me are ſo extraordinary, that thoſe I have told them to, would not have given credit to them, if I was not known to be a man who hates lying.

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The King of Damaſcus's curioſity was ſtill heightened by this preamble, and that of his Vizier and favorite was no leſs exalted. They all three earneſtly preſſed him to tell them his ſtory, and he preſently complied with their inſtances. Yes, my Lord, ſays he, I will content you, ſince you ſeem ſo much to deſire it. But pray remember what I have been ſaying, you will find it difficult to believe part of the things which I am about to relate.

THE SINGULAR ADVENTURES OF ABOULFOUARIS SURNAMED THE GREAT VOYAGER.

FIRST VOYAGE.

MY father was a merchant of Baſra, and my name is Aboulfouaris. My father in my childhood took me with him in his voyages on the coaſt of India; ſo that at twelve years of age I knew a great many of the iſles in that vaſt ſea. He followed his trade cloſely, and in leſs than ten years became one of the richeſt merchants of Baſra.

Son, ſays he to me one day, I have ſome accompts to make up with my correſpondent in the iſle of Serendib, and have reſolved to ſend you thither to adjuſt them. As loth as I was to leave my father, the deſire I had to ſee the famous city of Serendib, where I had been before, but was too young to take any notice of what I ſaw there, made me accept the commiſſion he gave me with joy. I ſoon after departed from Baſra with my full powers and inſtructions. I embarked in that port in a ſhip bound for Surat and the iſland of Serendib.

We croſſed the gulph of Baſra, which is above three hundred leagues long, and fifty broad, formed by the eaſtern point of Arabia Felix, and the ſouthern of Perſia. The two great points of this gulph meet at its mouth near Ormus. We ſtaid at this place ſome time, then entered the Perſian Sea, and turning eaſtward, ſailed towards Surat,

Surat, where we arrived in ſafety. We landed the goods that were deſigned for that market, and proceeded to the iſle of Serendib with the reſt.

We had the good fortune to arrive as ſafely there alſo. The firſt thing I did, was to inquire out my father's factor; I was not long ere I heard of him, Signor Habib being as well known as any one in the city; he was one of the richeſt merchants in the iſland, and a very honeſt man. He received me as the ſon of one of his beſt friends; he embraced me, and ſaid I muſt make his houſe my home, which he preſſed me to do ſo cordially, that I could not refuſe it.

He was a man who underſtood buſineſs as well as any body, and was exact and juſt in all his dealings, by which means our accompts were not long in adjuſting. At my leiſure hours I went to ſee the rarities of the city, which are very numerous. I informed myſelf of the laws of the people, their occupations, and government. In five or ſix weeks time I had finiſhed my matters, ſatisfied my curioſity, and was preparing to be gone with the firſt opportunity, which was a ſhip bound back for Surat, aboard which I was to embark the next day. When I was going home in the evening, I ſaw a lady paſs by me very well ſhaped, richly dreſſed, and attended by a ſlave, who carried ſome things for her, which ſhe had been buying. Though ſhe was covered with a veil, yet I was ſmitten with the majeſty of her air and mien. I ſtopped to gaze upon her; and every look diſcovering to me ſome new charm, I could not help crying out in my tranſport, what a lovely creature it is! She is doubtleſs the King's favourite. She heard me, turned about, and looked earneſtly upon me; after which ſhe went on without ſaying a word, that ſhe was either pleaſed or diſpleaſed at my liberty. As for me, I was a long time reflecting on this adventure, and my mind violently agitated by means of it. I was afraid I had offended the lady, for whom I began to feel what I never felt for any one before. My thoughts were thus taken up, when the ſlave came to me, as I ſtood ſtill in the ſame place, and the ſight of him redoubled my agitation. What would you have, friend? ſaid I to him. My Lord, replied he very reſpectfully, I have orders to deſire you to follow me to a place

a place whither I ſhall have the honour to conduct you. If your miſtreſs ſends you, ſays I, I am ready to obey her commands, whatever be the conſequence. My miſtreſs, replied the ſlave, has not explained herſelf to me; but if you do what ſhe deſires, I believe you will have no reaſon to repent it.

HUNDRED AND SEVENTIETH DAY.

I RESOLVED to do it, notwithſtanding I was to embark the next day, and ought to have thought of nothing but my departure. I followed the ſlave, putting every thing that might happen to the venture. He led me through ſeveral little ſtreets, and by ſeveral turnings and windings to a great palace, the ſight of which ſtruck me with admiration. We entered it. He carried me into a ſpacious apartment, moſt magnificently furniſhed; he bade me ſtay there till he come for me. My thoughts were too full of the lady to mind the many rich and curious things that were to be ſeen there, and would at another time have taken up all my attention.

While I was thinking of her, ſeveral ladies came into the room where I ſtaid: but though they were all very handſome they all yielded to her whoſe coming I expected. At laſt ſhe came; I knew her by her ſhape and air; and ſhe having now no veil on, her beauty appeared to me to be more perfect than I thought her ſhape was. Her jewels and rich clothes added a luſtre to her natural graces, which, however, had no need of the help of art to ſet them off. I was dazzled at ſo bright an appearance; ſhe obſerved it, and ſmiled. She placed herſelf on a ſofa reſembling a little throne, and her women ranged themſelves in two files on her right and on her left.

Come hither, young man, ſays ſhe to me with a very gentle aſpect; any body elſe might perhaps have been offended with your want of reſpect to me in a public place; but as you are a ſtranger, you deſerve ſome indulgence; nay, I muſt let you know that the ſtars incline me to do you

good, if you render yourſelf worthy of it by devoting your heart ſincerely to me. I permit you then to aſpire to obtain my good graces—a favour I never yet granted to any man.

She pronounced this with ſo much majeſty, that it ſet a double value on what ſhe ſaid, and I was all over rapture. Ah! Sultana, cried I, proſtrating myſelf at her feet, to what high fortune do you deign to raiſe a ſtranger, who has no other merit but his looking on you with adoration? So much the better, ſays ſhe, interrupting me; the favour will be the greater, the leſs you think you deſerve it. Tell me continues ſhe, what countryman you are, of what quality, and what brought you to Serendib?

I fully ſatisfied her curioſity; but when I told her I was to embark the next day to return home, ſhe interrupted me again, and with ſome ſort of emotion, How, ſays ſhe, Aboulfouaris, do you intend to leave us ſo ſoon? Has not the faireſt iſle in the Indian Sea charms enough to keep you here longer? Princeſs, replied I, there are doubtleſs things enough in the city of Serendib to charm nicer eyes than mine: but as many wonders as are to be ſeen within her walls, I ſhould quit them all without pain, if I had not this day beheld a beauty that is much more capable of keeping me Then, replied the lady ſmiling, you do not perſiſt in your reſolution to depart ſo haſtily? After the glorious hopes, ſays I, which you have permitted me to conceive, how can I, my queen, have any other will than what you are pleaſed to inſpire me with? With ſuch ſentiments as theſe, replied ſhe, you cannot fail of pleaſing me, and I do not repent of fixing my choice upon you.

Saying this, ſhe bade me ſit down by her ſide on her ſofa. I made ſome difficulty to do it; which ſhe ſeemed to be ſo offended at, that I thought I ſhould ſhew her more reſpect in obeying her, than in putting on the air of a ſlave. She told me her name was Canzade, that ſhe was daughter to the King of Serendib's prime Vizier; that by the death of her father ſhe became at her own diſpoſal; that ſhe had been courted by the greateſt lords of the kingdom, but that ſhe denied them all, and her heart had hitherto no engagement. She confeſſed the words I ſaid

as

as ſhe paſſed by me ſtruck her; that ſhe had looked on me with attention, and that my perſon pleaſed her; that her father, during forty years miniſtry had amaſſed a great treaſure, and it would be my fault if I did not divide it with her.

I expreſſed my gratitude in the moſt tender and ſubmiſſive terms, and ſuch as ſhewed her I was more taken with her perſon than with her riches. She was very well ſatisfied with my behaviour. We changed our diſcourſe, and I found by her converſation that her wit was equal to her beauty.

HUNDRED AND SEVENTY-FIRST DAY.

SOME time after, the ſlaves entered the room with preparations for a collation; tables were ſoon ſpread, and the meats that were ſerved up were all exquiſite; one might judge of their goodneſs by their odoriferous ſmell. Canzade took me by the hand, and made me ſit down at table by her. We fell to eating; ſhe helped me herſelf with what ſhe thought moſt nice. The delicacy and variety of the wines were ſuitable to thoſe of the meats; they ſparkled in the gold and cryſtal cups; but the ſpirit of them did not work on my brain ſo much as the lady's glances, who, preſenting me a cup with a ſmiling air, kindled a flame in my breaſt which increaſed every moment.

During the collation, ſhe talked to me with as much gaiety as wit, her humour inclining her to pleaſantry, and her deſire to charm never failed of the effect. Taſte this wine, Aboulfouaris, ſays ſhe, as often as ſhe preſented me with ſome I had not taſted before. She taſted it firſt with her own fair lips, which gave the wine the more delicious reliſh to me. I took every cup with tranſport, and ſwallowed large draughts of the ſweet poiſon of love.

When the collation was over, Canzade's women divided themſelves; ſome played on inſtruments, others ſang, and others danced, each performing her part to

perfection; and whether ſhe danced, or ſung, or played on an inſtrument, all was performed with an exact order and method. While they were ſinging tender airs, the dumb language of Canzade's eyes and mine was the moſt moving in the world; it was mixed with ſighs that ſufficiently diſcovered our wiſhes. When the lady's women had ſung, ſhe would needs ſing herſelf too. She called for a cup of wine, and looking on me with glances full of tenderneſs and joy, ſhe ſang an air, the ſenſe of which was, that wine, by its ſoft heat, wonderfully diſpoſes the heart of a lady to mingle flames with her lover.

The laſt ſervice was perfumes. A golden hearth, on which was burned the beſt cinnamon the iſle of Serendib could afford. Sweet water was brought to waſh with, and the ſinging and dancing were renewed, though we roſe from table.—Theſe diverſions laſted till night.

When being about to take leave of the lady, ſhe cried, with a diſcontented look—What, do you think of leaving me then? After you had aſſured me that my will is your's, I did not ſuſpect ſuch a compliment. Your reception has been ſuch, that I ſuppoſe you do not deſire the continuation of it. You have an odd ſort of impatience for a man who pretends to be in love; you are as much afraid of night, as other lovers wiſh for it. Ah! Madam, cried I, how ill do you read the bottom of my heart? What you unjuſtly accuſe me of not knowing the price of, is the ſweeteſt idea I have in my mind. I am afraid only of abuſing your goodneſs; and, inſtead of blaming me for offering to take leave of you, you ought to pity me for the violence I do myſelf in being abſent from your charms. One need not pity you, replied ſhe, for a violence which you may ſpare. I cannot but ſuſpect ſo great diſcretion, and do not adviſe you to endeavour to ſhew your merit to me that way. Ah! Madam, ſaid I, may I flatter myſelf that you deſign to let me paſs the night in your palace? After what I have ſaid to you, anſwered ſhe, I ſhould have pardoned you, had you believed it; but I obſerve a dullneſs in your behaviour which does not at all agree with the vivacity of your ſentiments.

HUNDRED AND SEVENTY-SECOND DAY.

I FAILED not to let the lady know ſhe did me the moſt cruel injury to charge me with coldneſs. I ſaid all the paſſionate things I could think of to undeceive her. I owned to her, that among all the pleaſures her goodneſs had entertained me with, I could not help being uneaſy. I told her how civilly I had been entertained by my hoſt at Serendib, and repreſented to her that he muſt be in great pain at my ſtaying ſo long, and would be much more ſo if I ſtaid out all night. This ſatisfied Canzade, ſo that ſhe acknowledged I had reaſon to deliver my hoſt from that pain: but ſhe would not let me go myſelf, though I ſwore I would come back immediately. She was afraid the wiſe Habib would hinder me from following the dictates of my heart; ſhe would only let me write to him, and forbade me to tell him the leaſt tittle of my adventure, or the place where I was. Her diffidence was ſuch, that ſhe would word the letter herſelf, ſo I only wrote that an affair of importance had obliged me to put off my departure, and would deprive me of the ſight of him for ſome days, praying him to be under no concern on my account.

She cauſed this letter to be conveyed to Habib; and finding ſhe was not like to loſe me ſo ſuddenly, ſhe led me into all the apartments of her palace, and ſhewed me thoſe ſplendours that were worthy a prime Vizier. When it was time to take our reſt, ſhe conducted me to the apartment ſhe intended for me, which was not the meaneſt in her palace: ſhe left me there, and was ſcarce gone, before ſeveral ſlaves came and brought me every thing proper for a gallant diſhabille, having alſo orders to ſerve me. When they had put me to bed, I began to reflect more ſeriouſly on the condition I was in. What will all this end in? ſaid I to myſelf; what great and glorious fortune preſents itſelf to me? What treaſures are there in this palace! May I hope to poſſeſs ſo fair a lady? No,

No, no, Aboulfouaris, all this is not for thee; do not flatter thyſelf; they are ſnares which chance has put in thy way, and thou wilt, without doubt, ſoon ſee this tempting ſcene vaniſh like a dream, and the ideas of greatneſs and pleaſure, with which thou art intoxicated, turn to thy ſhame and confuſion.

This thought gave me great diſquiet, but a moment after I was relieved by another, repreſenting that I was in the wrong to be alarmed; that Canzade having no intereſt in deceiving me, I ought not to diſtruſt her kindneſs; that the people who were about her looked too ſerious and too much in earneſt to be upon a frolic, and that I had obſerved in her eyes the tokens of a real paſſion. Thus was I divided between hope and fear, and was ſo agitated by both, that I could not reſt all night.

When day broke, I was ſtill reflecting on the thing that had employed my thoughts all the night. The ſun breaking in with his light upon my apartment, the rich furniture dazzled my eyes, and I looked on this palace as one of thoſe enchanted caſtles adorned by magic art. I roſe, and immediately the ſlaves who had put me to bed, hearing me up, entered with gorgeous apparel. I took a robe of green ſilk embroidered with gold, the work of which pleaſed me the more for the good goût of the deſign. I was ſcarce dreſſed, when Canzade, underſtanding I was ſtirring, came to aſk how I reſted; her impatience to ſee me not ſuffering her to ſtay till I came to wait upon her in her apartment. I anſwered that I had ſpent the night in ſuch a manner as to deſerve that ſhe ſhould haſten the moment of my happineſs. She replied, ſmiling, ſhe would be fully ſatisfied of my ſincerity before ſhe would take a ſtep on which the quiet of her life ſo much depended.

HUNDRED AND SEVENTY-THIRD DAY.

EIGHT days ſtaid I in Canzade's palace, treated with as much deference as if I had been a King. The lady's carriage towards me was in every thing charming; ſhe refuſed me no ſign of complacency and tenderneſs that I could require of her, that ſingular favour only excepted, in which conſiſts the ſupreme happineſs of lovers.

As we were one day walking in the gardens of the palace, Aboulfouaris, ſays ſhe, I flatter myſelf that you love me, and in confidence of it, am determined to fulfil your deſires. Be thankful to love that takes the thorn out of the roſes you are about to gather. Know then what I am going to do for you. With the free diſpoſal of all my treaſures, I give you my perſon alſo, which you ought not to value leſs, if you are really in love. Will you, after all this, refuſe to do ſomething for me too? Ah! Madam, interrupted I, with all the marks of a true acknowledgment, the very doubt of it does me the moſt violent injury. Say what it is you require: were it my life, I ſhould be proud to ſacrifice it to the leaſt of your wiſhes. What I demand of you, replied ſhe, will be a new favour to you, if you love me as much as I am willing to believe you do. Explain yourſelf, Madam, cried I, you keep me too long in ſuſpenſe. My peace and my honour, ſays ſhe, are concerned. Promiſe me, ſwear to me an eternal conſtancy; and to ſpare me the ſorrow I ſhould have at parting with you, give me your hand with your heart, and let us be bound to one another by the ſacred tie of marriage.

If I rejoiced at the beginning of Canzade's diſcourſe, her laſt words had quite a contrary effect. I expected ſomething far different from what ſhe had propoſed to me. She was of the ſect of Guebres, and I a Mahometan. I imagined ſhe intended a private intrigue only, and that her religion would hinder her from having any other thoughts. Thus was I put into a very great aſtoniſhment

iſhment when ſhe diſcovered her intention to me. I was ſtrangely diſordered, my colour went and came; I held down my eyes, and inſtead of the joy that appeared in my looks a moment before, they were full now of embarraſſment and confuſion.

The lady, who obſerved every look, ſaw eaſily what emotion I was in, and gueſſed the cauſe of my diſorder. I did not think, ſays ſhe with a haughty and ſcornful air, that ſuch a propoſition would have been ſo diſagreeable to you. I rather expected a thouſand ecſtacies of joy, than ſuch a ſhocking conſternation. What do you mean? do you take it to be a diſhonour to have me for your wife? Madam, replied I, I know very well the value I ought to ſet on the glorious rank to which your goodneſs would raiſe me, but Heaven has put an inſurmountable obſtacle in our way: and the trouble and confuſion which you ſee in my face, are occaſioned by my deploring in ſecret my misfortune, which does not permit me to accept an offer which would otherwiſe be both my glory and felicity. I thought, anſwered ſhe, that my quality alone and my pleaſure might have oppoſed all obſtacles to your happineſs; and ſince I would leſſen myſelf ſo much as to take you for my huſband, I did not think there could be any difficulties in the way. But tell me, continued ſhe, what this obſtacle is that is ſo inſurmountable? My religion, replied I: I dare not break the law that forbids us to marry a woman who is not of the faith of Mahomet. I am as ſcrupulous as you can be, ſays Canzade, in matters of religion; I would not for an empire marry a Mahometan. I demand of you to renounce the falſe doctrine of your Prophet, and embrace the ſect of the Guebres before our marriage. I expect that you adore the fire and the ſun: in ſhort, that you abjure your own religion, and profeſs mine. I own I look upon it as a meritorious action to gain over a proſelyte to the ſun, in the man who is moſt dear to me, and to whom I give up all my treaſures. But you deſpiſe that advantage, and the high fortune of having my hand, which renders you the moſt ungrateful of all mankind.

HUNDRED

HUNDRED AND SEVENTY-FOURTH DAY.

THESE laſt words, and her manner of ſpeaking them, increaſed my confuſion, and gave the lady new provocaſion; ſhe wept ſo bitterly, that it pierced my heart more than the reproaches ſhe upbraided me with. How much is ſuch a ſight to be dreaded by a lover who would preſerve his virtue? My grief and her's almoſt deprived me of the uſe of my reaſon. I had much ado to avoid abandoning myſelf to her will, and had doubtleſs ſacrificed all to her tears, had I not been ſecretly inſpired by the Prophet, who ſent me his ſuccour in time of need. So I ſtood firm in my duty.

Canzade was amazed to find me ſo poſitive in point of religion, which I would not renounce for her and her riches. She ſurely had heard ſome ſtory of a Muſſulman leſs ſcrupulous than myſelf. My obſtinacy grieved her; nevertheleſs, having ſome hopes that in the end I might be wrought upon, ſhe would not take my refuſal for a final anſwer. The injuſtice and ſtubbornneſs of your behaviour, ſays ſhe, might make me loſe all patience; I am aſhamed that I am ſo weak as to bear you in my ſight ſtill. But I will hope the beſt, and that you will change your opinion; I allow you eight days to determine in; I will not have you complain of me, that I did not give you time to conſider of the matter: but if you do not then reſolve to do what I require of you, if you perſevere in rendering yourſelf unworthy of my favour, expect every thing that the juſt reſentment of an injured woman can think of to revenge herſelf and puniſh you.

Saying this, ſhe left me with a look which ſhewed ſhe intended to come to the laſt extremities if I did not reſolve to marry her. It is not to be conceived what a diſmal condition I was in; nothing could be equal to my diſtraction; I ſaw no way to happineſs but by abjuring Mahometiſm. Ah! charming Canzade, cried I to myſelf, can I come to ſuch a reſolution, and am I no more permitted to aſpire to the poſſeſſion of you? Though I

am forbidden to hope, I can never ceaſe to love; though I am at never ſo much diſtance from you, you will always be miſtreſs of my heart. In ſuch kind of reflections as theſe, I ſpent the eight days which were allowed me to conſider of it. It was a hard matter to give up the hopes of the happineſs I had in view, but I had the courage to perſiſt in my reſolution. Canzade perceiving at the end of the allotted time in which I was to reſolve what to do, that I was in no diſpoſition to do as ſhe would have had me, allowed me eight days more; and to contribute as much as in her lay to the victory ſhe was diſputing, ſhe did not fail to ſet out all her moſt powerful charms. At laſt, finding the time run away, and ſhe gained no ground, ſhe ſent for me to come to her. I was conducted to the moſt ſtately apartment in her palace; ſhe received me ſitting on a throne raiſed a few ſteps only, her women ſurrounding her: ſhe looked more like a ſevere judge than a tender lover. I could not help trembling as I approached the throne; for by all this formality I gueſſed I was then to have my ſentence, if I did not what ſhe required of me. Though I had time enough to prepare an anſwer, yet I was in ſo much trouble that I had hardly my ſenſes about me. She diſmiſſed all her attendants that were not in the ſecret, and looking a little more kindly upon me, Well, Aboulfouaris, ſays ſhe, are you at laſt become more reaſonable? Have your reflections inſpired your hard heart with ſentiments more worthy of me? She pronounced thoſe words ſo movingly, that it ſtruck me to the very ſoul; and in the height of my grief for the loſs of ſo many charms, I fell into a fit, and ſwooned away at the foot of the throne.

HUNDRED AND SEVENTY-FIFTH DAY.

CANZADE could not behold me in that condition without compaſſion. She deſcended from her throne, and was very officious about me. I perceived what ſhe did to aſſiſt me. When I recovered the uſe of my ſenſes, I fixed my eyes upon her, and ſaw ſhe was a little

little melted. Ceaſe, Madam, ſaid I with a feeble voice, ceaſe to concern yourſelf for a wretch who is not worthy of your care. 'Tis true, interrupted ſhe with ſome emotion, I have reaſon to complain; but 'tis in your power to deſerve your pardon by a ſincere return, wherein I am ſo weak as ſtill to make my happineſs conſiſt. Forget the injuſtice you have done me, and accept of the poſſeſſion of my perſon, as a bleſſing you can never enough cheriſh.

Alas! Madam, cried I, with a voice which expreſſed both my grief and deſpair, how can I be the better for your favours, ſince you propoſe them on ſuch cruel conditions? When the poſſeſſion of me is in queſtion, replied ſhe, ought you to have any conſiderations that can outweigh that ſingle one of ſo fair a fortune? You would have me believe then there is ſomething dearer to you than I am. You are dearer to me, ſaid I, than all things; but ſhould I be worthy of you, was I ſo weak and ſo baſe as to ſoil my honour by renouncing a faith—Peace, traitor, replied ſhe, interrupting me with the utmoſt fury: do not bring your falſe reaſons againſt a demand which is not grievous to you on any account, but that you never loved me. I ſee thou art indeed unworthy of my kindneſs; and I ſhould be aſhamed to preſs ſuch an ungrateful wretch as thou art any further. I'll no longer live in ſuſpenſe, but abandon thee to thy ingratitude. At theſe words, which made me tremble, ſhe was ſilent for about a minute, and then, with a look as furious as ever, ſhe cried, Aboulfouaris, never ſee me more: wait for my orders; you ſhall ſoon know what is to be your deſtiny. Saying this, ſhe went out of the apartment, her mind in as much diſorder as mine was, and both variouſly agitated.

I began then to be apprehenſive of what I ought to expect from the preſent poſture of affairs; and if, like a fond lover, I pleaſed myſelf ſometimes with thinking I ſhould die by the hands of the object I loved, at others, the love a man naturally has for life, made me think of means to ſave myſelf. But how was it to be done? I was ſtrictly guarded, and all the lady's orders punctually executed; ſo that let me do or think what I would, I could not give my hoſt notice of the place and peril I was in.

I expected

I expected every day to have my ſentence pronounced; but it was three weeks before I heard a word of any thing. The uncertainty I lived in, had ſomething in it more terrible to me than the declaration of my fate could be, and I wiſhed to ſee an end of it, happen what would.

At laſt the moment when I was to know my doom arrived; I had juſt dreſſed myſelf one morning, after having had a worſe night of agitation than I had yet had, when five or ſix of Canzade's ſlaves entered my chamber. They conducted a band of men in a dreſs not like what is worn in Serendib. He who appeared to be the chief of the ſtrangers, looked on me ſome time very attentively, without ſaying a word; then gravely breaking ſilence, he bade me follow him. He ſaid it in ſuch a manner as gave me to underſtand he was to be obeyed.

HUNDRED AND SEVENTY-SIXTH DAY.

WE traverſed the palace from one end to the other. When we were near the gate, and juſt going out, I demanded of one of my leaders whither they were carrying me. You will know in time, ſays he; we are now expreſsly forbidden to tell you. I followed theſe men, who conducted me to the port, where I embarked with them. We preſently weighed anchor, and ſet ſail.

When we were out at ſea, the maſter of the ſhip told me he belonged to Golconda, that Canzade had given me to him for a ſlave, and had charged him, above all things, never to let me return to Baſra. He ſaid no more to me, nor aſked me any queſtions concerning that lady; which made me think that ſhe, being willing to conceal her weakneſs for me, and the affront of my refuſing her, had engaged him not to enquire into the occaſion of her ridding herſelf of me.

Such

Such was Canzade's revenge, which I did not look on as too cruel, conſidering what a crime I had been guilty of: I expected ſomething much more ſevere than the puniſhment ſhe condemned me to. Not but that when I reflected that I ſhould never ſee my father and my country more, I was as ſenſible as any one could be of the miſery of my ſlavery. I grieved very much for ſeveral days. However, making a virtue of neceſſity, I applied myſelf to ſerve my patron with great fidelity: he was a very good man, and did not want underſtanding. I was not ſatisfied with doing only what he bade me, I endeavoured to prevent his deſires, and perceived every moment that I grew more and more into his favour.

Having ſailed almoſt round the iſle of Serendib, we entered the Gulph of Bengal, the greateſt gulph in Aſia, at the lower end of which are the kingdoms of Bengal and Golconda. Juſt as we entered it, there roſe a violent ſtorm of wind, the like of which had never been ſeen in thoſe ſeas. We wanted a ſouth wind, and this was a north-weſt, quite contrary to our courſe for Golconda. We lowered our ſails, and the ſeamen did all they could to ſave the ſhip, which they were at laſt forced to let drive at the mercy of the wind and waves. The ſtorm laſted fifteen days, and blew ſo furiouſly, that we were in that time driven ſix hundred leagues out of our way. We left the long iſles of Sumatra and Java to our larboard, and the ſhip drove to the ſtreight of the Moluccas, ſouth of the Philippines, into ſeas unknown to our mariners. The wind changed at laſt, and turned to an eaſterly wind; it blew pretty gently, and great was the joy of the ſhip's company. But their joy did not laſt long; 'twas diſturbed by an adventure which you will hardly believe, it being ſo very extraordinary. We were beginning merrily to reſume our courſe, and were got to the eaſt point of the iſland of Java, when not far off, we eſpied a man quite naked, ſtruggling with the waves, and in danger of being ſwallowed up; he held faſt by a plank that kept him up, and made a ſignal to us to come to his aſſiſtance. We ſent our boat to him out of compaſſion, and found, by experience, that if pity be a laudable paſſion, it muſt be owned that it is alſo ſometimes very dangerous. The ſeamen took up the man, and brought him aboard; he looked

looked to be about forty years old, was of a monſtrous ſhape, had a great head, and ſhort, thick, briſtly hair. His mouth was exceſſively wide, his teeth long and ſharp, his arms nervous, his hands large, with a long crooked nail on each finger. His eyes, which are not to be forgotten, were like thoſe of a tiger; his noſe was flat, and his noſtrils wide. We did not at all like his phyſiognomy; and his mien was ſuch, that it ſoon changed our pity into terror.

HUNDRED AND SEVENTY-SEVENTH DAY.

WHEN this man, ſuch as I have deſcribed him, appeared before Dehaouſch, our maſter, he thus addreſſed him: My Lord, I owe my life to you; I was at the point of deſtruction when you came to my aſſiſtance. Indeed, replied Dehaouſch, it would not have been long ere you had gone to the bottom. had you not had the good fortune to have met with us. I am not afraid of the ſea, replied the man ſmiling; I could have lived whole years in the water without any inconvenience; what tormented me much more is hunger, which has devoured me theſe twelve hours, for ſo long it is ſince I ate any thing; and that is a very long while for a man who has ſo good a ſtomach as I have. Therefore pray let me have ſomething as ſoon as poſſible to repair my ſpirits, almoſt ſpent with ſuch a faſt as I have been forced to keep. You need not look for niceties; I am not ſqueamiſh—I can eat any thing.

We looked at one another, very much ſurpriſed at his diſcourſe, and doubted not but the peril he had been in had cracked his brain. Our maſter was of the ſame mind; and imagining he might indeed want ſomething to eat, he ordered meat enough for ſix hungry ſtomachs to be ſet before him, and clothes to to be brought him for his covering. As for the clothes, ſays the ſtranger, I ſhall not meddle with them; I always go naked. But, replied Dehaouſch, decency will not permit that you ſhould ſtay with us in that condition. The man took him

him up ſhort, Oh! ſays he, you will have time enough to accuſtom yourſelf to it.

This brutal anſwer confirmed us in the opinion that he had loſt his ſenſes. Being ſharp ſet, he was very impatient that he was not ſerved to his mind. He ſtamped with his foot upon the deck, ground his teeth, and rolled his eyes ſo ghaſtly, that he looked both furious and menacing. At laſt what he wanted appeared; he fell upon it with a greedineſs that ſurpriſed us; and though there was certainly ſufficient for any other ſix men, he diſpatched it in a moment.

When he had cleared the table which had been ſpread for him, he, with an air of authority, bade us bring him out ſome more victuals. Dehaouſch, being reſolved to try how much this devouring monſter could really ſwallow, ordered he ſhould be obeyed. The table was ſpread as before, and as much victuals again ſet before him: but this ſecond ſervice laſted him no longer than the firſt.—it was gone in a moment. We thought, however, he would ſtop there; but we were miſtaken, he demanded more meat ſtill. Upon which, one of the ſlaves aboard the ſhip going up to this brute, was about to chaſtiſe him for his inſolence; which the other obſerving, prevented him, laying his two paws upon his ſhoulders, fixing his nails in his fleſh, and tearing him to pieces. In an inſtant there were fifty ſabres drawn to revenge this dreadful murder; every one preſſed forward to ſtrike him, and chaſtiſe his inſolence; but they ſoon found to their terror, that the ſkin of their enemy was as impenetrable as adamant; their ſabres broke, and their edges turned without ſo much as raiſing the ſkin. Though he received no hurt by their blows, they did not ſtrike him with impunity; he took one of the moſt forward of his aſſailants, and, with amazing ſtrength, tore him to bits before our eyes.

When we found our ſabres were uſeleſs, and that we could not wound him, we threw ourſelves upon him to endeavour to fling him into the ſea; but we could not ſtir him. Beſides his huge limbs and prodigious nerves, he ſtuck his crooked nails in the timber of the deck, and ſtood as immoveable as a rock in the midſt of the waves. He was ſo far from being afraid of us,

us, that he ſaid, with a ſullen ſmile, You have taken the wrong courſe, friends; you will fare much better by obeying me; I have tamed more indocile creatures than you. I declare, if you continue to oppoſe my will, I will ſerve you all as your two companions have been ſerved.

HUNDRED AND SEVENTY-EIGHTH DAY.

THESE words made our blood freeze in our veins. We a third time ſet a large quantity of proviſions before him; he fell aboard it, and one would have thought by his eating, that his ſtomach rather increaſed than diminiſhed. When he ſaw we were determined to ſubmit, he grew good-humoured. He ſaid he was ſorry we had forced him to do what he did, and kindly aſſured us he loved us on account of the ſervice we had done him in taking him out of the ſea, where he ſhould have been ſtarved, if he had ſtaid there a few hours longer without ſuccour; that he wiſhed, for our ſakes, he could meet with ſome other veſſel laden with good proviſions, becauſe he would throw himſelf aboard it, and leave us in quiet. He talked thus while he was eating, and laughed and bantered like other men; and we ſhould have thought him diverting enough, had we been in a diſpoſition to reliſh his pleaſantry. At the fourth ſervice he gave over, and was two hours without eating any thing at all. During this exceſs of ſobriety, he was very familiar in his diſcourſe: he aſked us one after another what country we were of, what were our cuſtoms, and what had been our adventures. We were in hopes that the fumes of the victuals he had eaten would have got up into his head, and made him drowſy; we impatiently expected that ſleep would ſeize him, and were reſolved to take him napping, and fling him into the ſea before he had time to look about him. This hope of ours was our only reſource; for though we had great ſtore of proviſions aboard, yet, after this rate of eating, he would have devoured them all in a very little while. But, alas! in

in vain did we flatter ourſelves with theſe falſe hopes. The cruel wretch, gueſſing our deſign, told us he never ſlept; that the great quantity of victuals he ate, repaired the weariſomeneſs of nature, and ſupplied the want of ſleep.

To our grief we found what he ſaid was true: we told him long and tedious ſtories on purpoſe to lull him aſleep, but the monſter never ſhut his eyes. We then deplored our misfortune, and our maſter deſpaired of ever ſeeing Golconda again, when on a ſudden a cloud gathered over our heads. We thought at firſt it was a ſtorm which was gathering, and we rejoiced at it; for there was more hope of our ſafety in a tempeſt, than in the ſtate we were in. Our ſhip might be driven aſhore on ſome iſland; we might ſave ourſelves by ſwimming, and by this means be delivered from this monſter, who doubtleſs intended to devour us when he had eat up all our proviſions. We wiſhed, therefore, that a violent ſtorm would overtake us, and what perhaps never happened before, we prayed to heaven to be drowned. However, we were deceived; what we took for a cloud was the greateſt rokh that was ever ſeen in thoſe ſeas. The monſtrous bird darted himſelf on our enemy, who was in the middle of the ſhip's company, and, miſtruſting nothing, had no time to guard himſelf againſt ſuch an attack: the rokh ſeized him with his claws, and flew up into the air with his prey, before we were aware of it.

We then were witneſſes of a very extraordinary combat. The man, recollecting himſelf, and finding he was hoiſted up in the air between the talons of a winged monſter, whoſe ſtrength he made trial of, reſolved to defend himſelf. He ſtruck his crooked nails into the body of the rokh, and ſetting his teeth to his ſtomach, began to devour him, fleſh, feathers, and all: the bird made the air reſound with his cries, ſo piercing was his pain; and to be revenged, tore out his enemies eyes with his claws. The man, blind as he was, did not give over.—He ate the heart of the rokh, who, recollecting all his force, at the laſt gaſp ſtruck his beak ſo forcibly into his enemy's head, that they both fell dead into the ſea, not many paces from our ſhip's ſide.

HUNDRED AND SEVENTY-NINTH DAY.

THUS was it written on the table of predeſtination, that we ſhould be delivered from this dangerous man. General was the joy of all the ſhip's company when they ſaw themſelves rid of ſuch a monſter; we could not enough admire our good fortune, and were ſorry for the death of the rokh, to whom we were indebted for it.

We talked of little elſe but this adventure all the reſt of the voyage. We could not imagine how it was poſſible that there ſhould be ſuch a ſpecies of men in the world. The wind continued ſtill favourable, and after ſeveral days ſailing, we happily eſpied land. At the firſt notice from the man, who was on the top-maſt, we took the heights, and made our obſervations, by which we found we were at the weſtern part of the Iſle of Java; which, together with the eaſtern point of the Iſle of Serendib, forms the entrance of the ſtrait of the ſound pretty near the city of Bantam. Overjoyed at this diſcovery, we hoiſted all our ſails, and, to complete our happineſs, the wind, which was eaſterly, veered to the ſouth, and conſequently was fair for us to enter the ſtrait, which we did, and took the advantage of it ſo well, that in a little time we arrived at Bantam. We furniſhed ourſelves there with a ſupply of proviſions, and our maſter, having affairs at the famous city of Batavia, which is but fifteen or twenty leagues off, ſet ſail again for that port. I was very glad of it,, it being a city of ſingular beauty and magnificence. Whatever there is curious in the empire of China is ſeen there with profuſion. As ſoon as Dehaouſch had finiſhed his affairs, he proceeded on his voyage to Golconda, where we arrived a month after we left the iſles of the ſound.

Our maſter was received in the capital of Golconda as a man whom every one loved. It is not poſſible to expreſs the joy of his family at his return. His wife and daughter could not give over embracing him; and he was

was ſo tranſported at the ſight of ſuch dear objects, that he wept as he returned their embraces.

After a thouſand and a thouſand careſſes, he preſented me to theſe ladies as a ſlave for whom he had a particular value, and prayed them favourably to accept of my ſervices. In a little while I got their good graces: nothing was well done but what I did. The other ſlaves were ſo far from being jealous of me, that they ſeemed to be wonderfully pleaſed with the good uſage I met with.—Indeed I did them all the good offices I could, and often procured rewards for them which they did not deſerve. In fine, Dehaouſch's kindneſs for me increaſed ſo much, that he one day ſaid to me, Aboulfouaris (for I had not concealed from him either my name or my country), you cannot but have obſerved that I have made a diſtinction between you and my other ſlaves. From the firſt moment I ſaw you I took a liking to you, and have ſpared nothing to make your ſlavery eaſy to you.—My intention is not to ſtop here: I am diſpoſed to give you ſtill greater marks of my affection. You have ſeen my daughter. Perhaps there is not a handſomer woman in Golconda. I reſolve that you ſhall marry her.—I have ſifted her already on the matter, and find ſhe has no diſlike to you.

I was ſtunned with this propoſal; and it was easy for him who made it, to ſee I did not approve of it. How is this? ſays he; is the advantage of being my heir, and enjoying Facrinniſa, ſo inconſiderable that it cannot tempt a ſlave? My Lord, replied I, the honour of being your ſon-in-law would be a temptation indeed, if you believed in Mahomet; but you are a Gentile. Oh, oh, is that all the obſtacle? ſays he: we ſhall ſoon be agreed, for I am reſolved to turn Mahometan, and my daughter is in the ſame reſolution, notwithſtanding the prejudices with which the Gentile prieſts have filled my mind. I am weary of worſhipping oxen and calves. I have too much ſenſe not to know it is a deplorable piece of ſuperſtition, and am perſuaded there is a Supreme Being, who is above all other gods. So, my ſon, accept of my propoſal withour ſcruple or delay.

HUNDRED AND EIGHTIETH DAY.

THOUGH Facrinniſa was very amiable, and the match for my advantage, though I had nothing to ſay againſt the daughter of Dehaouſch on account of religion, yet I had no mind to marry her, which could ariſe from nothing but the remembrance of Canzade.—However, I had reſolution enough not to let my patron take notice of my averſion, who thought I conſented, becauſe I did not refuſe, and carried the news to his wife and daughter.

I had ſoon after a conference with Facrinniſa; ſhe appeared ſo gay, and ſo contented, that I could not help thinking ſhe had no diſlike to my perſon. You will ſee preſently whether I took her right, or not, Aboulfouaris, ſays ſhe, I am glad my father has made choice of you for my huſband; for I doubt not you are ſo generous as ſo promote my happineſs even at the expence of your own. You are not miſtaken, fair lady, ſaid I, there is nothing which I will not do for the charming Facrinniſa. Hear me then, ſays ſhe, and I will tell you the ſervice I expect of you. I am in love with a merchant's ſon of Golconda, and paſſionately beloved by him. He has ſeveral times demanded me of my father in marriage, who has always denied him, on account of an ancient enmity between our two families. Do you only marry me, and the next day repudiate me, as if you did it in anger; then make as if you would take me again, and make choice of my lover for your Hulla. I underſtand you, replied I; you would have me maary only to deliver you to the man you love. Well, Madam, I conſent; you ſhall be ſatisfied. As difficult at it is to yield up the poſſeſſion of ſo lovely an object, I find I am capable of ſo great a ſervice. But what do you think my Lord Dehaouſch will ſay? You are not ignorant of the obligations I have to him. He will not fail to reproach me with ingratitude, and what anſwer can I make to his reproaches? Do not trouble yourſelf about that, ſays ſhe;

do

do you only do what I tell you, and I will promiſe my father ſhall be ſatisfied.

Depending upon this promiſe of her's, I aſſured her I was ready to ſerve her in her amour, as ſhe deſired me; and ſhe failed not to preſs hur father to haſten our marriage, in hopes of being happy in her lover. We were married a few days after, ſhe having firſt abjured her religion, and embraced Mahometiſm. All I got by my union with Facrinniſa was the obliging that lady to renounce idolatry ſooner than otherwiſe ſhe would have done. As amiable as ſhe was, I ſacrificed the rights of a huſband to the honour of keeping my word with her; which was to look upon her only as a depoſit, which I was to reſtore, and to ſurrender pure and entire. I had her not long in charge, but, by her order, aſſigned her over to her lover after the following manner.—I had not been married many days, before I repudiated her. Dehaouſch, as I foreſaw, amazed at my proceeding, came to my houſe (for we did not live together from the firſt day of our marriage;) he demanded why I repudiated Facrinniſa? I told him I perceived ſhe had given her heart to another man, and that I repudiated her to prevent my poſſeſſing a woman againſt her will. He made a jeſt of my delicacy, and ſaid his daughter would love me by degrees. In fine, he exhorted me to take her again, and I made as if I conſented. I will go into the town, ſaid I, and ſeek for a Hulla. I carried him with me that night to the Cady's Nayb. To-morrow, when this Hulla ſhall have repudiated Facrinniſa, I will come, and tell you, and we will renew our nuptials in a happier hour.

HUNDRED AND EIGHTY-FIRSTDAY.

DEHAOUSCH went home a little better ſatisfied with me than he was when he underſtood I had repudiated his daughter. He left the care of providing a Hulla, and all the reſt of the ceremony to me. So I went myſelf, and fouud out Facrinniſa's lover, who was married

married to her in the preſence of the Cady's lieutenant. They paſſed the night together, and the next day the Hulla refuſing to repudiate his wife, I went to Dehaouſeh and told him of it, pretending to be very ſorry that the would not part with her, though he had promiſed me to do whatever I deſired him the day before.

Let us ſee who this Hulla is, replied Dehaouſch. If he is a poor fellow, I have credit aud money enough to get my daughter from him. While he was talking thus the Nayb came in, and ſaid, Signior Dehaouſch, I am come to tell you the Hulla your ſon-in-law choſe, is the ſon of the merchant Amer: ſo your daughter is entirely loſt to her firſt huſband; for the ſecond abſolutely refuſes to ſurrender her. I know very well Amer is not a friend of your's; but I adviſe you to be reconciled to him on the ſcore of this marriage, and to ſtifle the hatred you ſo long have borne him.

The Nayb was not ſatisfied with exhorting my patron to make up the breach with his ſon-in-law's family; he offered himſelf to ſpeak to Signior Amer, and to do what he could to make matters up friendly. Dehaouſch, being a man of ſenſe, thought it was the beſt method he could take, and agreed to it; and the lieutenant finding Amer in the ſame diſpoſition, a good underſtanding was ſettled between the two families. The pleaſanteſt thing of all was, that my patron, thinking I was ſatisfied with this reconciliation, pitied me; and to make me amends, gave me a great ſum of money, with liberty to return to Baſra.

By this means did Facrinniſa get rid of a huſband ſhe did not love, and married the man ſhe wanted. As ſoon as I ſaw all things ſettled, I left Golconda in company with ſome merchants bound for Surat. We embarked in a ſhip which ſet ſail the ſame day, and we had a very good voyage. Had I found a ſhip at Surat bound for Baſra, I ſhould have departed the very next day; but there being none, I was obliged to ſtay at Surat.

HUNDRED AND EIGHTY-SECOND DAY.

THE city of Surat is too pleaſant, and too full of curioſities for a man to be ſoon tired there. I went often to the public baths, which are very fine, and one is better ſerved there than any where elſe. I very often walked out into the country, and the ſuburbs, where are moſt delicious gardens; ſome of which are very well kept, and open to all ſtrangers that deſire to ſee them.

One day as I was diverting myſelf with walking in one of theſe gardens, a man pretty well in years came up to me at the end of an alley, and ſaluted me very civilly; and I as civilly returned his ſalutation, and we entered into diſcourſe together. As he appeared to me to be a frank, ſincere perſon, I was encouraged to ſhew him the ſame frankneſs. He ſaid he was a Gentile, that he had a ſhip of his own in the road of Surat, and uſed every year to make a little voyage with it. That I might not ſeem to have leſs confidence in him than he had in me, I told him I was a Mahometan, and what adventures I had met with.

He ſeemed ſo ſenſible of my misfortunes that it ſurpriſed me; he obſerved it: I ſee, ſon, ſays he, I have touched you by appearing to be ſo much concerned for your ſufferings. But, beſides that I am naturally tender-hearted, I muſt tell you I have taken a fancy to you, though you are of a different religion. I am ſorry that you have undergone ſo much trouble; and when you tell the dangers you have paſſed through to your own father, I am ſure it will not grieve him to hear them more than it grieves me.

It is natural for us to love thoſe that love us: and he had reaſon to be ſatisfied with the obliging things I ſaid to him, in anſwer to thoſe he ſaid to me. He expreſſed himſelf to be wonderfully pleaſed with me. I am glad, cries he, young man, that I came to theſe gardens, ſince I have met you here: you cannot imagine how I am taken

taken with your converſation; every moment my affection for you increaſes. Let us go to town together, and come and lodge with me. I am old, rich, and have no children: I ſhall perhaps pitch upon you for my heir. At theſe words he held out his arm, and embraced me as tenderly as if I had been his ſon.

It was my duty to thank him for the good news he told me: and as many aſſurances of friendſhip as he gave me on his part, ſo many proteſtations of gratitude he had on mine. In fine, the reſult of our converſation was, that we went out of the garden, and returned to the city together. He conducted me to his houſe, which was one of the beſt in Surat.

After his porter had left us in, inſtead of a court-yard, we came to two parterres of all ſorts of flowers, ſeparated by a paved walk, made of a kind of mortar, harder and finer than marble. Thir walk led us to a fair building, where there was not indeed much gold to be ſeen; but the furniture was very neat and handſome. Though the tapeſtry and ſofas were of plain ſtuff, it made the apartments look fine enough. It is true the ſtuff was extraordinary good, and the beſt that is made at Maſulipatam, and other places on the coaſt of Coromandel.

The old man made me bathe with him in a great ſtone baſon full of clean water, wherein he commonly bathed himſelf, as well for refreſhment as devotion. When we came out of the bath, his ſlaves brought us fine linen to dry us. We then went into a hall, where we ſat down at a table covered with all ſorts of proviſions, ſerved in china and varniſhed japan diſhes. The muſcade of Malaca, and the cinnamon of Serendib, were predominant in all the ragouts. After we had eaten as much as we would, we drank a delicious ſort of palm wine called Tary, which, making us a little merry, my old hoſt ſaid to me, I am going to truſt you with a ſecret, which will be a proof of my tenderneſs for you. In about fifteen days I ſhall ſail from the port of Saouala, for an iſland whither I go once a year; you ſhall go with me. There are in that iſland, which is uninhabited, on account of its being full of tigers, above two hundred pits, wherein are found pearls of extraordinary bigneſs. No body knows this but myſelf. An old captain of a ſhip, whoſe favourite

favourite ſlave I was formerly, diſcovered theſe treaſures to me, and told me how I ſhould come at the pits, notwithſtanding the wild beaſts, that one would think were placed there on purpoſe to defend them. Indeed, ſaid I, interrupting the old man, the captain of the ſhip did very well to inform you of the ſecret of approaching thoſe pits with ſafety; for methinks the tiger ſhould fall upon all ſtrangers that come to that iſland. It is eaſy, replied he, to make the fierceſt of thoſe tigers to fly from you; all we have to do is to land on the iſland by torch-light; thoſe wild beaſts are frightened at the light of the torches, and will run away from it as faſt as they can.

We will go then, added he, and get a good quantity of thoſe pearls, which we will ſell here at our return; and the money I ſhall make of them will, together with what I have already by me, make a good eſtate, which, after my death, ſhall all be your's.

HUNDRED AND EIGHTY-THIRD DAY.

TO ſhow me that he ſaid nothing but what was true, he carried me into his cloſet, and ſhowed me a heap of gold and ſilver rupees: they muſt amount to a prodigious ſum. Well, ſays he, is this worth your looking after? and do you find in yourſelf any averſion to the voyage? No, replied I, but I beg of you to let me write to my father, to give him an account of my arrival at Surat, and what detained me here. My hoſt conſented to it, and took my letter of me when I had written it, undertaking to have it conveyed to my father.

I depended on Hyzoum's care (ſo my hoſt was called), and the day of departure being come, we ſet ſail from the port of Saouali. Three weeks we were upon our voyage, at the end of which we made a little deſolate iſland, which my old man told me was that we were bound for; we dropped anchor, and ſtaid till night before we landed. Hyzoum ordered all the ſeamen to remain on ſhip-board, and went himſelf up into the iſle, accompanied only by me. We had each of us in our

hands a lighted torch, and others under our arms, to light when we wanted: we alſo carried bags with us for the pearls. Thus did we proceed in ſearch of the pits by the light of our torches. We had not ſearched long before we came to one of the deepeſt. Go down into that pit, ſon, ſays he to me; I doubt not but there are fine pearls there. I deſcended it by a rope, which he had in his hand. When I was at the bottom, I felt the ſhells under my feet. The pearls were in thoſe ſhells; I filled a bag full, and tied it to the rope. The old man drew it up, untied the bag, opened the ſhells, and finding only ſeed pearls, he tied the bag to the rope again, and ſaid, The pearls in this pit are not fit to be carried away; cover them with earth, which makes them grow big, and next year we will come and fetch them. I did as Hyzoum bade me. He then drew me out of the pit with the rope. We went to another pit deeper ſtill than the firſt; it was at the foot of a high mountain in the middle of the iſle. The ſhells here were full of pearls of ſingular beauty. I filled ſeveral of the old man's bags with them; and when he had as many as he could carry away, he ſaid to me ſmiling, Adieu, young man, I thank thee for the ſervice thou haſt done me. Ah! good father, replied I, take me out of the pit. Thou art very well where thou art, ſaid the traitor; lie down and reſt thyſelf on the pearls. I every year bring hither ſuch a young Muſſulman as though art: all thou haſt to do, is to addreſs thyſelf to thy Prophet; if he can work miracles, as thou imagineſt he can, he will not abandon a man ſo devoted to his ſect. Saying this, he left me there crying out, weeping, and lamenting.

Ah miſerable Aboulfouaris! cried I, to what evils has Heaven condemned thee! What haſt thou done to merit this cruel deſtiny thou undergoeſt? But why ſhould I complain of a misfortune I was myſelf the occaſion of? Should I not have miſtruſted that perfidious idolater that has deceived me? Should not I have been ſuſpicious of his exceſſive kindneſs? And had I thought of it ever ſo little, I ſhould not have truſted to it. Oh vain repentance! what good will it do me to reproach myſelf with a fault which I am about to pay for ſo ſeverely? And it was not in my power to avoid committing it. I was predeſtinated

predeſtinated to fall into this abyſs, and the ſame power that threw me into it, may draw me out of it.

This reflection prevented my giving myſelf up to deſpair. I ſpent the night in examining the bottom of the pit, which ſeemed to be of vaſt extent. I felt that I ſtepped over dead men's bones, and gueſſed by that, that others had miſerably periſhed in that priſon before me. This thought did not however diſcourage me, and, ſupported by our great Prophet, who, without doubt, inſpired me, I advanced pretty boldly to an opening, where I heard a frightful noiſe. I ſtopped to hearken to it; and having ſome time lent an attentive ear to it, I thought I had diſcovered the cauſe of it: nor was I miſtaken in my conjecture; it was the fall of ſeveral waters into the ſea, which waters, breaking into the mountain by ſeveral clifts, met in this place; and concluding by that, there muſt be ſome large iſſue for them to fall from the ſea again, and that by ſuch iſſues I might paſs with them, I threw myſelf into the opening. The waters almoſt ſuffocated me; they took from me the uſe of my ſenſes; and carrying me along with them, I was left on the ſhore near a crevice of the mountain.

HUNDRED AND EIGHTY-FOURTH DAY.

WHEN I had recovered my ſenſes, and ſaw through what place the waters brought me to light, I fell upon my knees on the coaſt, to thank Heaven for my deliverance, and made thoſe ejaculations to Mahomet:—Oh, Prophet of the Faithful, favourite of the Moſt High! I have more need than ever of thy help. What good will it do me that I am taken out of the abyſs in which I was left, if I bceome the prey of wild beaſts, or if I die of hunger?

After theſe ejaculations I felt myſelf full of confidence. I roſe, and went round the iſle, without ſtirring from the ſea coaſt. I could not ſee Hyzoum's ſhip. The traitor preſently ſet ſail to return home. I was in continual fear of the tigers tearing me in pieces. However I did

not ſee one of them; and, to complete my happineſs, I ſpied a great ſhip paſſing near the iſle. I unfolded the ſtuff of my turban to make a ſignal for them to come to me; ſome perſons that were upon deck obſerved it. The boat was ordered to fetch me; and accordingly the men in it took me along with them, and carried me aboard.

Judge you what joy I was in, when I found the captain to be an intimate friend of my father's, and that the ſhip's company were men of Baſra. I told them by what accident I came to that iſland; to which they liſtened with great attention. Every one curſed the old man who had played me ſuch a cruel trick. I let them go on with their curſes, and demanded of the captain news of my father: He was very well, replied he, when I came from Baſra, for I ſaw him the day before I departed.

I aſked ſeveral other queſtions of the captain concerning my family. We then reſumed the diſcourſe about the traitor Hyzoum; and all the crew were of opinion that we ſhould land in the iſle, and ſearch the pits. We were too many of us to be afraid of the tigers, and had, therefore, no need of torches. The reaſon why the old rogue who left me there did not come with company, was that no one might have a ſhare of the pearls. We anchored near the iſland, and landed without ſtaying till it was night. We took our bows and arrows with us, and drew our ſabres to repeal the wild beaſts if they dared to approach us. We then went down into the pits by turns, and found abundance of pearls. One cannot tell the quantity of ſhells that we drew out: we were three whole days opening them, and divided the pearls, which we did ſo equally, that every body was ſatisfied.

We then continued our voyage to Serendib, to ſell our calicoes at Surat, and buy cinnamon. The wind and weather favoured us for ſome time; at laſt there roſe a furious tempeſt which drove us out of our courſe for ſix days together. The ſeventh the weather grew fair, and the wind ceaſed; but neither the pilot nor the captain could tell exactly where we were. Our ſhip ſeemed to be driven backwards by currents. We could not tell what to think of it, nor how to manage ourſelves; for do what we would, the ſhip was ſtill driven backwards; till

till at laſt, on the eighth day, we diſcovered a mountain of great extent and a prodigious height: it was very ſteep; and what ſurpriſed us moſt, one would have thought it of poliſhed ſteel, it was ſo ſmooth and ſhining; upon which an old ſeaman cried out, We are loſt! I remember to have formerly heard of this place; they ſay 'tis fatal to all ſhips that come near it. As ſoon as they arrive at the foot of the mountain, they are held as it were by a charm, and cannot keep off the ſhore.

The ſhip's crew were immediately grieved at the report of the mariner. Ah! ſaid one of them, of what uſe are our pearls to us now, that we are to loſe both them and life together? Could none of us, ſays another, find out our danger ſooner? This man, believing he ſhould never more ſee his wife and children, filled the air with his piteous lamentations; and that, falling on his knees upon deck, implored the Prophet's ſuccour. I was more touched with the affliction I ſaw every one was in, on account of the danger that threatened us, than with the danger itſelf; and ſaid to the captain, Signor, what ſervice will it do us to give ourſelves up baſely to deſpair? Let us rather ſeek ſome means to get out of the diſtreſs we are in. For my own part, I confeſs to you, whether it is that I have naturally a little courage, or that it is an inſpiration of Mahomet, I am not at all frightened with the condition we are in. Be ruled by me; as ſoon as we are got to the foot of the mountain, let us endeavour to gain the top of it; let you and I aſcend it, and perhaps we may there find a remedy for our misfortunes.

The captain, who was not the leaſt frightened of the ſhip's company, anſwered, that he would, out of complaiſance, do what I deſired; but he had no hopes of our ſaving ourſelves. In the mean time our ſhip arrived at the foot of the mountain; the captain and I took the ſkiff, went aſhore, and began to climb the mountain; but it was with much difficulty that we reached the ſummit of it.

HUNDRED AND EIGHTY-FIFTH DAY.

WE there to our ſurpriſe, ſaw a very large and very high dome; we approached it, and at the top of it ſaw a pillar of ſteel, ſix cubits high; near the foot of which was faſtened, with chains of gold, a little drum made of aloe-wood, with a ſtick of ſantal wood; and above the drum was an ebony table, on which were theſe words, written in letters of gold:—If any ſhip is ſo unfortunate as to come near this mountain, it will never gain the main ſea again, but on the following conditions: one of the ſhip's company muſt thrice ſtrike the drum with the ſtick. At the firſt ſtroke, the ſhip will get off about the length of a bow ſhot; at the ſecond it will loſe ſight of the mountain; and at the third it will be in whatever courſe it would take. But the man that ſtrikes the drum muſt voluntarily ſtay here, and let the others depart.

When we read this inſcription, which we ſuppoſed to be a taliſman, we returned on ſhipboard to inform the crew of our diſcovery. Every body rejoiced that there was a way for our deliverance; but nobody would be the victim. The leaſt ſeaman refuſed to ſacrifice himſelf for the reſt. Well then, ſays I, ſince none of you will ſtay here, I will. I conſent to offer myſelf up for you all, provided you promiſe me that you will go directly from hence to Baſra, inform my father what is become of me, and faithfully put into his hands the pearls that belong to me.

They all cried out at this, They wiſhed they might ſink, if they did not do exactly what I required of them. The captain, as well as the reſt, aſſured me that I need be under no manner of concern on that account; that they would return to Baſra without touching at Serendib; they alſo ſhewed ſome regret to loſe me; but I could, however,

however, perceive they were very glad to get out of the peril they were in. I then embraced all the ſhip's company, and bade them an eternal adieu. They put me aſhore; I aſcended the mountain alone; I advanced towards the dome, took the ſtick, and ſtruck the drum; our ſhip got off from the mountain: at the ſecond ſtroke I loſt ſight of her; I ſtruck the third time, and remained under the dome, prepared to finiſh my ſacrifice, and to ſubmit to the fate that was reſerved for me.

I did not omit to addreſs myſelf to the Prophet, and, as if I was ſure of his aſſiſtance, advanced into the mountain, which was about a league over. After I had walked upon it about an hour, I ſpied a decrepit old man; his head was bald, he had a long white beard, and blood-ſhot eyes; he ſeemed to be near his end, and was ſitting on a great ſtone at the door of a hut built of earth and wood, with a ſtick in his hand. I accoſted him with great reſpect, and prayed him to tell me why a ſhip, that came within ſuch a diſtance from the mountain, was attracted to it, and who was the author of the taliſman, the virtue of which drove it back to ſea again.

The old man roſe up at theſe words, and leaning on his ſtick, his head ſhaking with weakneſs, he ſaluted me, and ſaid the ſhips were attracted towards the mountain by currents; that as to the taliſman which conſiſted in the drum, he could not tell who made it; but if I had a mind to know, I need only go forward, where I ſhould meet with his brother, who was a great deal older than he, and might give me ſome inſight into the matter. I took my leave of him, and came to a ſecond old man, much more vigorous than the firſt. His hair was only upon the turn, and he looked rather like the other's ſon than his brother. I aſked of him alſo, whether he knew who made the taliſman? No, replied he; if any one can tell, it muſt be my eldeſt brother, whom you will meet with two paces off.

I went on, and ſoon came to a man digging; he had not a grey hair in his head, and appeared ſo robuſt, that I could not imagine he was older than the other two old men whom I had parted with. Father, ſays I, I have met with two old men that would have impoſed upon me.

I deſired

I desired them to tell me who was the author of the talisman of the mountain; they answered they knew not, but they had an elder brother who might inform me. The old man smiled at these words, and replied, They told you the truth, my son; they are both of them my brothers.

HUNDRED AND EIGHTY-SIXTH DAY.

AS much as what the third old man had said surprised me, what he added did much more. We are called, said he, the three brothers of the mountain; the first you met with is the youngest; he is not above fifty years old; and his being thus broken and decrepit, came from his having an ill wife and children that plagued him. The second is threescore and fifteen; he is a little fresher, because he had a good wife and no children. And I am more vigorous than my brothers, though above a hundred years old, because I never had either wife or children.

As for the talisman, continued he, the author of which you desire to know, I remember to have heard when I was a boy, that it was composed by a great Indian cabalist, which is all I know of the matter. I then asked him how far I was off from any country that was inhabited; he answered, that if I followed the path I was in, I should soon arrive at a vast plain, at the end of which was another mountain, and at the foot of that two paths, one on the right, and another on the left. Follow the first; that will lead you to a great city where there is a very fine port: have a care that you do not take the left path—it will bring you to a wood, where live very wicked men; their business is to make soap; and they do not scruple to fling into their soap-vats all strangers who have the misfortune to fall into their hands. They pretend their soap

is

is the beſt in the world, and it is certain that it is ſo eſteemed.

I thanked the old man for the advice he gave me, and reſolved not to neglect it. When I had croſſed the plain, I took the right hand path, and it led me, as he ſaid, to a pretty great and populous city; the ſtreets and houſes were fine, and the port full of ſhips. I gueſſed there was a conſiderable river to this port, and I was not deceived. I ſaw ſeveral ſhips laden with Canara and Viſapour pepper, others with Cananor cardamum, and others with cinnamon; I alſo met with merchants of all nations. While I was ſurveying the port, and was accoſted by a man whom, after I had well examined his features, I knew to be Habib, my father's factor at Serendib; he knowing me too, we fell into each other's arms. Who would have thought, cried he, that I ſhould here have met with Aboulfouaris? What accident drove you from Serendib, without letting me know your departure? And what unexpected good fortune has reſtored you to me?

I told him my adventure with Canzade, and what had ſince happened to me. He informed me, on his part, that he had a ſhip in that port, which had been loaded with cinnamon; that he had ſold all his cargo, and hoped to be a good way off from that place in four-and-twenty hours. I rejoiced at the good news, which I let him underſtand the proſpect of returning to Serendib was to me: he took me aboard with him, and we ſet ſail the ſame day for Serendib. I was overjoyed to think of ſeeing Canzade again. We had a pretty rough voyage of it, but at laſt we arrived there in ſafety.

I was extremely impatient to hear tidings of Canzade, whom I could not help loving, though I had no reaſon to be very well contented with the treatment I had met with from her. I went out one morning from my friend Habib's, reſolving ſome way or other to inform myſelf in what condition Canzade was in, and get an opportunity of ſeeing her. I had not gone far, before a ſlave ſtopped me in the ſtreet, ſaying, Signior, do you know me? No, replied I; and yet methinks I

ſhould have ſeen you ſomewhere; I have a confuſed idea of you. but cannot call you to mind. I know you very well, anſwered he: you are a Muſſulman, and your name is Aboulfouaris. I had the honour to attend you while you were at the Princeſs Canzade's, whoſe ſlave I then was, and ſtill am. It was I who, by her orders, went for the patron Dahaouſch, to whom you were delivered; I was not very well pleaſed with my commiſſion, and hope you will think ſo.

HUNDRED AND EIGHTY-SEVENTH DAY.

I WAS in an ecſtacy to hear the ſlave talk ſo. My dear friend, ſaid I, giving him a ring, tell me how it fares with that Princeſs, who is ever dear to me in ſpite of her cruelty? Is ſhe as ſhe was when I left her? No, my Lord, replied the ſlave, her affairs have changed very much within theſe two months. The King of Serendib obliged her to marry an old Lord of his court, who was in love with her. She could not help obeying his Majeſty, and is now that Lord's wife.

I was ſo troubled at what he told me, that the ſlave was concerned for me. I am ſorry, ſays he, that you are ſo grieved at my miſtreſs's marriage. It was your own fault. Why did you not renounce your Prophet? You had been now in poſſeſſion of the faireſt lady in the world, and with her, had been maſter of her immenſe treaſures. Had I been in your place, I ſhould not have ſpent ſo much time in conſulting about it. From the firſt day, the firſt hour, the firſt minute, I ſhould have determined to do whatever Canzade deſired of me. How much trouble had you ſaved both yourſelf and her? She fell ſick after your departure, and it had very near coſt her her life.

I do not know, continued he, whether I ought to tell her you are in Serendib; I am afraid of renewing her grief, which the old Lord her huſband is not very well able

able to diſſipate. And yet your trouble is ſuch, that I cannot reſolve to deprive you of all conſolation. I will therefore give you my word, that my miſtreſs ſhall know to-day that I have ſeen you: I will get one of her women to tell her you are ſorry for your paſt conduct; and, if it was to do again, you would not a minute diſpute the renouncing the doctrine of Mahomet for her. No, no, cried I, interrupting him, have a care of ſaying a thing that is not true. I could not reſolve to do that, though I was ſure of obtaining her by doing ſo. Tell her only that the thought of loſing her is death to me, and that I heartily lament her being compelled to marry a man whom ſhe cannot love.

The ſlave ſwore he would do what I deſired of him; adding, for my conſolation, he doubted not but Canzade would have compaſſion for me, and that her compaſſion would not confine itſelf to pitying me in ſecret, but that having women about her of great dexterity in intrigue, ſhe would not abandon me to my affliction. The ſlave then left me, in a ſtate of equal joy and ſorrow. If I was grieved at Canzade's altering her condition, I rejoiced to think ſhe would permit me to ſee her in private. Full of ſuch pleaſing hopes, I waited from day to day for the coming of the ſlave to Habib's houſe, where I told him I lodged; but I waited to no purpoſe: a whole month paſſed without having any news of Canzade.

I thought then that the ſlave did not know his miſtreſs's mind ſo well as he pretended; that ſhe loved the Lord ſhe had married; or that her virtue triumphed over her love for me, if ſhe had not quite worn it off. This reflection, which I could not but think was juſt, made me conclude I ſhould not hear from her. So I retired to a fine country ſeat my father's correſpondent had, about three or four leagues from Serendib.

I here ſpent my time in walking, or rather in contemplating as I walked, the dear object with which I was enamoured. I one day inſenſibly rambled from Habib's houſe, and coming to a river's ſide, approached a magnificent pagod, built on its banks. After I had admired its ſtructure, I gave my attention to a thing I took to be very well worthy of it. I ſaw ſeveral Gentiles building a ſort of a cabin with ruſhes and other combuſtible materials

terials. I went up to them, and aſked them what they were doing. One of them anſwered, You muſt ſurely be a new comer to Serendib, ſince you do not know what we are about. Are you ignorant of the cuſtom of the Gentiles, and that this is the place ſet apart for their funerals? Here their remains of mortality are burned; and their wives, ſacrificing themſelves to the manes of their huſbands, acquire immortal glory. One of the principal Lords of the court of Serendib is dead; his body is to be burned on this river's bank five or ſix hours hence; and his faithful wife is to be conſumed in the ſame flames that are to reduce her huſband's corpſe to aſhes.

Having never ſeen that ceremony, though I knew it was obſerved in many places in India, I reſolved to be witneſs of it. I could not help deploring the blindneſs of thoſe idolators, whoſe ſacrilegious piety conſecrated their fury; or rather, I condemned their prieſts, whom I had heard talk of at Surat, where this terrible cuſtom is alſo followed by the Gentiles: thoſe deteſtable miniſters of their pagods execute this barbarous law for their own profit.

As the appointed hour for this horrid execution drew near, the people gathered about the pagod from all quarters: the greateſt part of the inhabitants of the city came thither to aſſiſt at it; ſome on foot, others on horſeback. I ſaw ſeveral perſons carried on palanquins, with ſlaves going before them, ſome of them bearing banners, and others ſounding trumpets. The Governor of Serendib came alſo mounted on an elephant, having in his company ten or twelve perſons ſitting with him in a tent erected on the back of the elephant. In leſs than two or three hours there were above thirty thouſand men, women, and children aſſembled about the pagod and cabin. Having a mind to ſee every the leaſt circumſtance of the ceremony, I joſtled through the crowd, and got as near as I could to the funeral pile. I told about twenty prieſts aſſiſting there, with each a book in his hand. They fell to their prayers before the victim approached.

HUNDRED AND EIGHTY-EIGHTH DAY.

IT was almoſt night when ſhe came. She rode on a white horſe richly capariſoned; on her head ſhe had a garland of flowers. Before her was carried, by ſix men, a ſtately palanquin with her huſband's corpſe upon it. She was accompanied by twelve women on horſe-back, adorned with gold and ſilver rings and bracelets; their hair hung down their ſhoulders; they had pearl necklaces about their necks, diamond pendants in their ears, and on their heads crowns of gold with ſilver plates, enriched with rubies, which came half way down their faces. They had no veſts on, but only little neat waiſt-coats, the ſleeves of which reached down to the elbow. Several players upon inſtruments followed theſe women, who were all ſlaves to the lady that was to be ſacrificed. Her relations and friends came after, dancing and ſinging joyfully, that their kinſwoman and friend had ſo much generoſity. Two prieſts helped her to alight off the horſe, and led her by the hand to the river ſide, whither her huſband's corpſe was brought. She waſhed it from head to foot; then put it into the hands of the prieſts, who carried it into the cabin, where it was laid on a heap of ſtraw intermixed with ſulphur. She then waſhed herſelf, without undreſſing, and approached the pile without changing her clothes. She took ſeveral turns about it, ſurveying the preparations for her ſacrifice with great intrepidity. After which ſhe embraced her relations and friends, who immediately withdrew. She was alſo herſelf embraced by her ſlaves, who were all drowned in tears; ſhe gave them their liberty, and diſtributed among them the jewels and other ornaments ſhe had about her. When ſhe lifted up the ſilver plate which hid half her face, and hindered my knowing her, though I was pretty near the pile, imagine you how I was ſurpriſed when I ſaw it was Canzade. I could not certainly have been more ſo, had all nature been turned topſy-turvy.

Great

Great God! cried I to myſelf, may I believe my eyes? may I truſt to their report? Is it indeed Canzade that is about to periſh ſo miſerably? I endeavoured for ſome time to deceive myſelf, but I could not contradict my ſenſes: I ſaw the lady, and could not but know her. I was ſo troubled to think of her ſacrificing herſelf, that I could not bear the ſight of it. I left her in the hands of the prieſts, who, after having exhorted her ſo to behave herſelf as to deſerve the happineſs which ſhe might expect, made her enter the cabin, and preſented her, as the cuſtom is, with a lighted torch to ſet it on fire herſelf. I retired to Habib's country houſe in ſuch a diſpoſition of ſoul, that it is impoſſible to paint it in lively colours; I was ſo grieved, ſo diſtracted, that I knew not what I did. I looked back every now and then upon the fatal place, and ſaw the flames of the funeral pile riſe in the air, the ſight of which rent my heart.

I came at laſt to Habib's houſe. As ſoon as he ſaw me, he demanded the cauſe of my grief and emotion: I told him; and that generous friend accompanied my tears with his at the relation of it. I am aſtoniſhed, ſays he, that Canzade would periſh for an old Lord, whom, to all appearance, ſhe did not love. How! interrupted I, might ſhe have ſurvived him if ſhe would? Are not all wives obliged to burn themſelves with the corpſe of their huſbands? No, replied Habib, none of them are compelled to ſacrifice themſelves; on the contrary, the Governor of the city, by the King's order, cauſes the widows who demanded to be burned to appear before him, to examine them concerning ſo fatal a deſign: he endeavours to diſſuade them from it; and in the end does not grant them permiſſion to do it, but on their obſtinately perſiſting in demanding it.

So that Canzade, purſued he, muſt have loſt her life out of an opinion, which all women have who ſacrifice themſelves, that by a glorious and voluntary death they procure eternal happineſs. Beſides, ſhe might ſuffer herſelf to be dazzled by the honours paid to thoſe unhappy victims after their death. In ſhort, their memory is highly honoured here; ſtatues are erected for them in the pagods; they are looked on as divinities; and doubtleſs

doubtleſs this inſpires thoſe women who demand to die, with that fury which makes them meet death without trembling.

HUNDRED AND EIGHTY-NINTH DAY.

HABIB'S reflections occaſioned others in me. I imagined, if Canzade loved me as much as I loved her, ſhe would not have been ſo ready to burn herſelf, that ſhe would firſt have propoſed to me to marry her, on the conditions ſhe had already refuſed; and that had ſhe made me ſuch a propoſition, which, upon my accepting it, would have prevented her ſacrificing herſelf, it would doubtleſs have very much embarraſſed me.

Though, conſidering how little this proceeding ſhewed that ſhe loved me, I ought to have forgot her, yet I could not do it, nor remember her without renewing my trouble. Signior, ſays I to Habib, whatever efforts I may make to drive Canzade out of my mind, I find it is impoſſible; and after what has paſſed, I can ſtay no longer at Serendib. Suffer me, I beſeech you, to depart, and return to Baſra. My hoſt, who was not willing to put any conſtraint upon me, conſented. We went next day to Serendib; and the firſt thing I did when I came there, was to enquire after ſome ſhip bound for the coaſt of India. I was informed there was newly come into port a Surat ſhip, laden with calicoes, which would ſail as ſoon as her cargo was diſpoſed of, and that it would not be long before ſhe would depart. I reſolved to take hold of that opportunity, and led a very melancholy life at Habib's while I was waiting for the ſhip's departure.

As great pains as my hoſt took to comfort me, he could not leſſen my trouble; he did all he could to divert it; he let no day ſlip without propoſing ſome new pleaſure to me, and we had ſinging and dancing at every meal.

He

He got the prettieſt dancers in the place, picked out of thoſe under the Governor's protection, whom private people may employ at their houſes upon paying them. He hoped one of thoſe girls, who are not the chaſteſt in the world, would help to drive Canzade out of my remembrance.

While he was doing his utmoſt to give me ſome comfort, a ſlave came to his houſe, and aſked for me. He ſaid he had private buſineſs with me; and when I came out to him, I knew him to be the ſame I met upon my arrival at Serendib, and who had ſo ill performed the fair promiſes he had made. Signior, ſays he, it is not my fault that you have not ſeen me ſooner; my miſtreſs forbade me to ſpeak to you, and I durſt not diſobey her. She valued herſelf upon her heroic virtue; ſhe would have no more commerce with you. And, not contented to be faithful to a huſband ſhe did not love, ſhe burned herſelf with him, to acquire the veneration of the Gentiles. But let us talk no more of that; let us leave her to enjoy a happineſs which ſhe but too dearly paid for, and come to the ſubject that brings me hither. I am now a ſlave to another lady as beautiful as Canzade was—ſhe loves you more: and I having learned that you were to depart for Surat, come to tell you of it, adviſing you to make your advantage of the good fortune that preſents itſelf to you.

HUNDRED AND NINETY-FIRST DAY.

I WAS more ſurpriſed than pleaſed with what the ſlave ſaid to me. I am ſorry, ſaid I, I am forced to be ungrateful to your new miſtreſs for her favourable ſentiments of me. Canzade's image is never out of my thoughts, and takes away my reliſh for any other adventures. The lady you ſerve ought not to take it ill that I refuſe her favours; having never ſeen her, my indifference can be no offence to her. It muſt be owned, replied the ſlave, I have no luck in my negociations. However, I am

am ſatisfied, if you did but talk one moment to the lady in queſtion, you would be charmed with her as much as you doted on Canzade. You are miſtaken, ſaid I; you are an ill judge of the heart. You thought your former miſtreſs loved me, and would be very glad to ſee me when ſhe knew of my arrival at Serendib. I agree with you, interrupted he, you have ſome grounds for your reproaches; but upon this occaſion I am much ſurer of what I ſay. Conſent only that I come for you this night, and conduct you to my miſtreſs. No, replied I, I cannot reſolve upon it; I know women too well to put this lady to the trial. How will ſhe reſent it, if ſhe does not make a conqueſt of my heart! It was to no purpoſe for him to aſſure me ſhe was a woman of ſo much ſenſe that ſhe would not take my conſtancy to Canzade for a crime; I ſtill refuſed to ſee her.

I ſuppoſed after this I ſhould hear no more of the ſlave or his lady; but at night he returned with a billet, which he delivered me, containing theſe words:—Your diſcourſe with my ſlave gave me more pleaſure than pain; it augments the impatience I had before to ſee you; and if you are really ſo much taken up with Canzade as you appear to be, we ſhall both of us be ſoon ſatisfied with one another.

I could not tell what to make of theſe myſterious words; I took them to be written in a frolic: yet I could not forbear going immediately to find out what was the meaning of all this. I followed the ſlave, who led me to a little houſe, and left me in a very plain apartment, bidding me ſtay here, and he would go and tell his lady, I did not ſtay long; ſhe came; and figure to yourſelf what a condition I was in, when, looking her in the face, I knew her to be the Princeſs Canzade herſelf, whom I thought reduced to aſhes.

HUNDRED AND NINETY-SECOND DAY.

THE King of Damaſcus, his Vizier, and favourite were very much ſurpriſed when Aboulfouaris told them he found Canzade alive after her funeral. He obſerved it, and ſmiled; after which he continued his ſtory as follows.—I thought at firſt it was an apparition; and the ſight of the deareſt perſon in the world frightened me as much as a ſpectre would have done. She took notice of the diſorder I was in, and could not help laughing.

Aboulfouaris, ſaid ſhe, I did not deſire to ſee you to frighten you; it is not my ſhade you behold, it is Canzade herſelf. Your ſurpriſe, indeed, is not without foundation; it is impoſſible to ſee a perſon one thought to be dead, without ſome emotion. But I will diſſipate your fear, by informing you, that in reality I have been ſtill as much alive as ever I was.

She then told me how ſhe had gained one of the prieſts of her law, and how that Bramin, for a ſum of money, ſaved her from the flames: he privately cauſed a place to be made under ground, by other prieſts whom he truſted with the ſecret. The funeral pile was erected over the palce, into which, continued ſhe, I deſcended, after having lighted the fire that conſumed my huſband's corpſe. When night came, and all the ſpectators were withdrawn, the chief of the Bramins conducted me to this houſe, which I had before cauſed a faithful ſlave to hire for me. But, my Princeſs, ſaid I, what obliged you to impoſe a falſe funeral upon the people? Why did you make a feint of following your old huſband? There was no force put upon you to accompany him in death; you needed not have diſſembled ſo far. Yes, replied the lady, I was under a neceſſity to do as I did, which you will be convinced of, when I tell you my deſign was to put you in the place of a deceaſed huſband, to abjure idolatry, to go with you to Baſra, and make profeſſion of the religion of Mahomet.

It muſt certainly be your Prophet himſelf that inſpired me with this reſolution, which, that I might effect with ſafety, I was obliged to do as I have done. Now my relations think me dead, I can boldly leave Serendib, and accompany you to Baſra. This was my only motive for an action which might very well ſurpriſe you, as, without doubt, it has ſurpriſed all the world; for it was well known that I never loved the old Lord, whom I married only in obedience to the King. It was thought I did it out of vanity to paſs for a heroine, and to have a ſtatue in the pagods: but my reaſon, or perhaps my love for you, was what induced me to make my dead ſpouſe ſo ſuperſtitious a ſacrifice.

Ah, my dear queen! cried I, did you do this for the ſake of Aboulfouaris? Was it to live with me that you reſolved to quit Serendib? And to make my joy complete, you are diſpoſed to embrace the doctrine of our great Prophet? Ah, lovely Canzade! you have this moment made me the happieſt of mankind. Saying this, I threw myſelf at her feet, in a tranſport of love and joy. Riſe, Aboulfouaris, replied ſhe, I cannot tell whether you have reaſon to boaſt ſo much of your happineſs; Canzade is no more ſuch a valuable conqueſt: no more, alas! is ſhe in poſſeſſion of thoſe riches which ſhe offered you with her heart! I gave the beſt part to the prieſts that ſerved me, and the Governor of Serendib made me pay dearly for permiſſion to burn myſelf with my huſband.

At theſe words, which gave me ſo fair an occaſion to ſet forth my paſſion, I looked on the lady, with a languiſhing air, and ſaid, How unjuſt are you, charming Canzade, if you imagine that my ſentiments are not as diſintereſted as your's. When you expoſed all your wealth and magnificence to my view in the ſtately palace where you detained me, I call Heaven to witneſs that my whole ſoul was taken up with you.

HUNDRED AND NINETY-THIRD DAY.

I DID not ſtop there, but ſaid ſo many things to ſatisfy her I loved only her perſon, that at laſt ſhe was perſuaded of it, and ſaid, my ſentiments were ſuch as ſhe would have them; and that however, as poor as ſhe was, ſhe had treaſure enough left to bring a dower with her, which I ſhould have no reaſon to complain of. She then talked to me of what I had ſuffered by her means; and added that ſhe had ſufficiently expiated it by her own grief. We after that agreed to depart for Baſra as ſoon as poſſible. In a few days an opportunity offered for our departure. The Surat ſhip ſoon diſpoſed of her cargo, purchaſed another, and was in readineſs to ſail. I took leave of my hoſt, and in the night conducted Canzade to the port, where we both embarked aboard that ſhip, with ſome faithful ſlaves who carried her jewels.

We arrived ſafely at Surat, and found a veſſel there bound for Baſra. We embarked in her, and continued our voyage to Baſra; where we alſo arrived in ſafety, having met with a quick and pleaſant paſſage. My father's joy to ſee me again is not to be expreſſed. When the firſt tranſports of it were over, I preſented Canzade to him: I had no need to boaſt of her condition; her noble air and beauty ſpoke ſufficiently for her. My father received her very favourably, and loved her ever after as tenderly as if ſhe had been his own child. When I acquainted him with her ſtory, which I did like a true lover, I gave him alſo an account of my voyage, and he informed me that he had received my jewels of the captain, who had taken them in charge to bring them to him.

My father and I waited on the Cady, with the lady, who, before him and ſeveral other witneſſes, abjured the idolatry ſhe was brought up in. The Cady then demanded of her if ſhe conſented to be my wife? She replied it was all her deſire: and upon that we were accordingly married. My father celebrated our marriage with

with a feaſt, to which all our relations and friends were invited. The rejoicings in our family on this occaſion laſted fifteen days.

This was my firſt voyage: you have heard ſome uncommon things in it; but I have others ſtill more extraordinary to tell you. To-morrow I will give you a particular relation of my ſecond voyage; and you will own that never man, perhaps, met with ſuch ſingular adventures as I have done.

Here the great voyager Aboulfouaris ended his diſcourſe, as well to take breath himſelf, as for fear of tiring his auditors. In the mean time the caravan went forward; its ſtage was that day longer than uſual; it ſtopped at the foot of a mountain in a commodious place for encamping; tents were put up; the company refreſhed, and reſted themſelves. The next day they proceeded on their journey.

As impatient as the King of Damaſcus, Atalmulc, and Seyſel Mulouk were to hear the end of Aboulfouaris's adventures, he was himſelf as earneſt to go on with the ſtory of them; which he reſumed, and continued in the following manner:

SINGULAR ADVENTURES OF ABOULFOUARIS, SURNAMED THE GREAT VOYAGER.

THE SECOND VOYAGE.

I BEING as you have heard, in poſſeſſion of Canzade, we both enjoyed all the delights of a perfect union; all that we begged of Heaven was the continuance and duration of our happineſs. But how vain are mortals to imagine that their felicity can be laſting? Our lives are ſo mingled with happineſs and miſery, that the moment in which we enjoy the greateſt pleaſure, often precedes that in which we are to feel the greateſt pain.

Some months after my marriage, my father died, and his eſtate was divided between my brother and me. My brother's

brother's name was Hour, and he had a mind to increaſe his fortune by commerce. He bought a ſhip, and loaded it with merchandize for Malabar; he laid out all his ſtock in this cargo. His ſhip ſailed, and meeting with a ſtorm, was caſt away near Ormus; he ſaved himſelf only, and returned home almoſt naked. I pitied the deplorable condition he was in, took him into my houſe, and ſet him up again with enough to purchaſe a new cargo. He returned as poor as before; the ſhip he went in was alſo caſt away, and he came back again in the ſame ſad condition to Baſra.

HUNDRED AND NINETY-FOURTH DAY.

I WAS extremely concerned for him, and did my utmoſt to comfort him. Brother, ſaid I, you are not ignorant that our adverſity as well as proſperity is writ on the table of predeſtination. What good will it do you to afflict yourſelf? You ought rather to give thanks to Heaven for ſaving your life. Leave off trade, and live quietly with me; you ſhall want for nothing.

He accepted of my propoſal, remained in my houſe, and by degrees grew in love with idleneſs, ſpending his time in walking abroad, and diverting himſelf with his friends. For my part, mine was all taken up in ſtudying how to pleaſe Canzade, and to find out amuſements for her. I always loved expence; and my income, though it was pretty conſiderable, was not enough to ſupport us after the rate we lived. I perceived in a few years that my patrimony was very much waſted. The fear of falling into want, made me think of preventing it. I reſolved, therefore, to enter into partnerſhip with a rich merchant, and go trade to the kingdom of Golconda.

I had a great deal of trouble to bring my wife to conſent to ſo long a voyage. At laſt ſhe gave way to my repreſentations of the neceſſity of it for our future well-being, and agreed to it, in hopes of my return to Baſra laden with riches, and that we ſhould afterwards live free

free from care, and in plenty all the reſt of our days. The merchant I choſe for a partner, was an honeſt man; we bought goods proper for Surat, where we intended to purchaſe others to trade with at Golconda. The day of my departure being come, I broke from the arms of Canzade, and embracing my brother, Hour, ſaid I, adieu! Dear brother, I leave to you the charge of my houſe, and the management of my fortune: be a good huſband of what is left, and ſee that I do not ſuffer in my honour. Above all things, I recommend my wife to your particular care, to watch over her; I do not mean over her conduct, I know her virtue to well to diſtruſt it; but leſt ſome of the enemies of my peace ſhould form any ill deſigns againſt her. In a word, ſo act, that at my return I may find this precious treaſure which I now depoſit with you, the ſame as I this moment leave her.

Hour upon this bragged much of his delicacy in point of honour, and promiſed to give me a good account of the commiſſion I entruſted him with; adding, that the blood which united us both, would make him look upon the employment I had given him as his own affair. On the ſecurity of this promiſe I departed, very well ſatisfied in my mind with my partner. We ſet ſail with a fair wind, which favoured us till we arrived at Surat. We there ſold our merchandize, and bought a cargo proper for the market at Golconda; after which we put to ſea again.

I ſhall paſs over the calms and ſtorms that hindred our arrival at Golconda ſo ſoon as we propoſed. At laſt we got there, and ſold our goods to great advantage. My partner underſtanding jewels perfectly well, and that country abounding in fine diamonds more than other, we laid out moſt of our effects in that commodity, which we were ſure to ſell for four times as much as it coſt, at Bagdad. We did not ſtay long at Golconda, but very well pleaſed with the bargains we had made, and hoped ſtill to make, we embarked to return to Baſra.

HUNDRED AND NINETY-FIFTH DAY.

OUR ſhip made the beſt of her way, and, like all voyagers, we flattered ourſelves that we ſhould happily reach our wiſhed-for port; but one night there roſe ſo furious a tempeſt, that, notwithſtanding we had a ſkilful pilot and able mariners, all their ſkill and labour could not hinder us from being driven out of our courſe by the violence of the ſtorm. We were ſeveral days toſt to and fro at the mercy of the waves and winds, and at laſt ſtruck upon a rock at the point of a deſert iſland.

All the ſhip's company and paſſengers periſhed except my partner and myſelf. We immediately leaped into the boat, and by that means ſaved ourſelves; but, alas! it was for a peril as terrible as the tempeſt.

As we were about to ſet foot on the ſhore, a huge crocodile bolted out upon us, and riſing on his fore paws, ſtruck his tail ſo furiouſly on the boat, that it broke in a thouſand pieces; we fell preſently into the water. At the ſame time the monſter ſtretched out his jaws to take hold of us, and ſeized my partner; but while he was buſied in devouring him, I got aſhore, and fled as faſt as I could up into the iſland. I came to a fountain, the water of which was as white as milk; I drank, and found the taſte of it exquiſite; the moſt excellent ſorbet was not, in my mind, to be preferred to it. I then gathered ſome herbs that grew near the fountain; I ate of them, and thought them the moſt delicious food that I ever met with. I admired the fertility and variety of nature, who takes pleaſure in bringing forth ſo many different things; and, ruined as I was, thanked Heaven far throwing me upon an iſland where I could not die of hunger or thirſt. I was not, however, at eaſe on account of the wild beaſts; and my fear of becoming their prey hindered my taking a little reſt, though I ſtood in great need of it.

From

From this fountain I went towards a wood, the trees of which were of aloes or ſantal; I entered it, and having gone about three hundred paces, came to a meadow beautified with flowers of a thouſand different kinds, perfuming the air with the moſt agreeable odours. In the middle of this meadow ſtood a tree at leaſt a hundred cubits high; the branches were very large and ſpreading, which with the thick leaves formed a great ſhade. Under this tree was a tent of brocake, in which was placed a couch, and on the couch lay a man, who ſeemed to be aſleep; he leaned his right hand on a gold caſket, and near him lay a dragon, who held in his mouth a little box of balſam, which he every now and then put to his noſe. I was terribly frighted at the ſight: Ah! ſaid I to myſelf, what will it profit me to have eſcaped the crocodile? this dragon will fall upon me and devour me. I was ſo far from daring to approach the tent, that I ran and hid myſelf in the buſhes; whence I obſerved, in inexpreſſible terror, what became of the man and the monſter. I had not looked long, before the dragon on a ſudden took his flight into the air, and vaniſhed out of my ſight in a moment.

I took courage when that dreadful animal was gone; and having a great curioſity to know what the man was that lay on the couch, I advanced into the meadow, full of apprehenſion, and entered the tent. The perſon I had a mind to ſee was an old man, who looked to be about ſix ſcore years old, and to be living, though he had for ſeveral ages enjoyed in that place the faint repoſe of death. I for ſome time ſtood ſurveying him, and then took the gold caſket on which he leaned his hand, and having opened it, drew out ſome old tables, on which theſe words were written: Aſef, ſon of Barkia, and grand Vizier of Solomon, is the old man that reſts under this tent: that Miniſter, finding his end approaching, choſe this deſart iſle to leave his remains in. He raiſed this tent in the middle of this meadow, and laid himſelf on this couch, where he died, after having writ theſe words, which he encloſed in this caſket. Let all thoſe that come to this iſland know they ſhall never ſee their family and country, but ſhall ſoon periſh here, if they do not find their courage proof againſt the moſt frightful perils.

If nothing can terrify them, let them go to the weſt ſide of the iſle, where, when they arrive at the foot of a mountain, thy will meet an opening, into which let them enter boldly, and go forward without ſtopping, till they come to a meadow, the beauty of which will aſtoniſh them: it is by that alone they can ever arrive to the enjoyment of their wiſhes.

HUNDRED AND NINETY-SIXTH DAY.

HAVING read theſe words, I with great reverence kiſſed Aſef's tablee, fell on my knees, and lifting my eyes to Heaven, cried out, Pity me, O Lord! and let me not periſh in this diſmal place, ſince thou haſt opened me a way to go out of it! Great Prophet of the Muſſulmen, who without doubt haſt aſſiſted me with thy protection on this occaſion, and befriended me with the Moſt High, continue to protect me. It was by thy aſſiſtance that I was taken out of the pit in which the perfidious Hyzoum left me: do not abandon me in the danger into which I am now about to throw myſelf!

I then proceeded towards the weſt, and ſoon arrived at the foot of the mountain, where I ſoon perceived a large opening, the dreadful darkneſs of which was no invitation to enter; but I confided too much in Aſef's tables to be afraid of any thing. I went without heſitation, and groped my way with aſſurance, though there was not a glimpſe of light to direct me; I found the ground was a deſcent; and marching ſtill forward for fifteen or twenty hours, I doubted not but that I was deſcending into the Geniis of the earth. At laſt the darkneſs was diſſipated, and I beheld the light of the day, which I began to think I had loſt for ever. The light led me into a flowery meadow, the moſt beautiful I ever ſaw: the trees in it were loaded with the faireſt fruit; I approached one of them, gathered the fruit, eat it, and lay down on the graſs to reſt myſelf. Being much tired, I fell into a profound ſleep. When I awoke, I ſaw to my ſurpriſe twelve or

or fifteen black or lean Geniis about me: their eyes ſparkled; their viſage was like that of man, but ſome of them had a long horn growing out of their foreheads, and others from their waiſt downwards were ſhaped like lizards.

Child of Adam, ſays one of them, what chance brought thee among the Geniis of the earth? I told them my adventure; and then another of them ſaid, Stay with us, and be aſſured that we will do thee no harm; when thou haſt ſerved us ſome years, we will, out of gratitude, tranſport thee to whatever part of the world thou wilt have us. I had no ſooner told them that I conſented, but they ſaid, Thou didſt well to do it with a good will, for we ſhould have carried thee away with us whether thou wouldſt or not. At theſe words they took and bore me up with them into the air; they conveyed me over ſeveral ſeas and mountains before we arrived at their habitations, which were an infinite number of caverns; every Genii had one to himſelf: ſome of them lodged in fountains, and other precipices.

I ſtaid a whole year with theſe Geniis, feeding upon nothing but herbs: as for them, their common nouriſhment was bones after men had eaten the fleſh off them: theſe bones made their rareſt entertainment; and while they were grinding them in their teeth, they would cry out what excellent food they were. They accuſed men for want of taſte in preferring the meat to the bones. That they might not want proviſions, there were Geniis whoſe ſole buſineſs it was to fetch bones; and they brought abundance from all parts of the world, eſpecially the bones of horſes from Tartary, which they were very fond of.

My coarſe way of living among theſe curſed Geniis, and the neceſſity I was under of being their ſlave, was not my greateſt trouble; what pierced me to the very ſoul was the contempt with which they treated the Alcoran and Mahomet; they forbade me to pray, as alſo ablution and the Tecbir. As dangerous as it was for me to diſobey them, I watched my opportunities, and did often, unknown to them, what I was forbidden to do. One day, as I was alone in the cavern where I ſerved, I made

ablution; and while I recited ſome ſentences of the Great Prophet, I heard a cry of joy and ſongs in praiſe of the Moſt High. Amazed at this novelty, I preſently went out of the cavern to know what was the cauſe of this change. I perceived Geniis clothed in white, with gowns on, ſuch as the religious Sophis wear; they ſeemed to be tall, fat, and as fair as the others were frightful. Theſe two ſorts of Geniis had been at war, and the fair Geniis having got the victory, celebrated it by their ſongs and thankſgivings to Heaven. Part of their enemies they had in chains, and the reſt were put to flight. I could not contain myſelf at this ſight, but mingling my voice with that of the conquerors, I cried out with all my might, There is no other God but one, and Mahomet is his Prophet.

A troop of the victorious Geniis, hearing me talk thus, ſurrounded me. Who art thou, ſays one of them to me, and of whom haſt thou learned thoſe words? We did not know that there was a Muſſulman in this place. Of what country art thou, and how couldſt thou come hither? I ſatisfied their curioſity; after which they carried me to the Genii whom they looked upon as their King; he aſked me the ſame queſtions, and I made him the ſame anſwers. He demanded what religion I was of; and I had no ſooner ſaid I was a Muſſulman, but he cried out, Happy is he who is of the people of Mahomet! He then aſked my name; and when I told him, Aboulſouaris, replied he, I rejoice at your being delivered out of the hands of the unbelieving Geniis; theſe wretches would, one time or other, have murdered you. You may now give yourſelf up to joy, ſince you are with Geniis who profeſs Mahometiſm as well as yourſelf.

HUNDRED AND NINETY-SEVENTH DAY.

THE King inſenſibly conceived an affection for me; and looking upon me as a perſon of conſummate knowledge of things, as well forbidden as permitted, in the Muſſulman religion, he made me his Iman. Thus I cried Ezan at prayer-time, I ſaid the Salaounat, I pronounced the Tecbir. When I faſted, the Geniis faſted alſo: I read and explained to them the Alcoran and its commentators every day. I acquired their eſteem, and at laſt became ſo conſiderable among them, that they did nothing without conſulting me, and highly reſpected my Fatouas.

I happened to dream one night that I was in the Raouza at Medina, that I ſaw Canzade enter that ſacred garden, that ſhe had a dying look, and approaching the tomb of Mahomet, addreſſed herſelf thus to the Great Prophet:— "Oh Mahomet! to whom I have ſacrificed the idols I adored, pity a woman that performs exactly all the duties of thy ſect: reſtore to her her dear huſband, whoſe abſence ſhe can no longer bear; bring him back to Baſra to defend a heart I have given him, which a rival would now take from him!

I awaked at theſe words; an inconceivable trouble ſeized my ſpirits, and I doubted not but that this dream was an ill omen. I repreſented my wife to my imagination expoſed to ſome attempt for and againſt my honour; and this cruel image, which I could never get out of my mind, threw me into a deep melancholy. The king of the Geniis, who quickly perceived it, ſaid, What is the matter with you, Oh Iman? A deadly ſorrow has for ſome days been painted in your eyes: you are, without doubt, weary of being here. Great King, replied I, after all the favours you have heaped upon me, after ſo many marks of eſteem and affection which I have received from the Muſſulman Geniis, I could not, without ingratitude, deſire to leave you; but I muſt not conceal from you a buſineſs

buſineſs which takes away the content of my life. I then told him my dream, and confeſſed it was the ſole cauſe of my affliction.

I am not angry with you, replied the King, ſince you have a wife whom you love, and long to be with her. How far, added he, do you think it is from hence to Baſra? It is a journey of fourſcore and ten years; but the Moſt High has to us ſhortened the diſtance of the fartheſt countries; and, notwithſtanding Baſra is ſo diſtant, I will cauſe a Genii to tranſport you to the place of your nativity, and you ſhall ſee that Canzade in perſon of whom you dreamt. Saying this, he took me by the hand, and led me to the ſhore of a red ſea, where, pointing to an iſland, Do you ſee, ſays he, that iſle, with a rock, whoſe ſummit reaches the clouds? Yes, ſir, replied I. That rock, anſwered he, which looks ſo like a fortreſs, is hollow, and ſerves for a priſon to thoſe unbelieving Geniis who fall into my hands, and to others that rebel againſt my authority. At theſe words he took me up from the ground, and tranſported me with him into that iſland. We approached the rock, and a great iron gate, which was ſhut; he commanded it to be opened, and was preſently obeyed. We entered the rock, where I ſaw an infinite number of Geniis in chains, among which were thoſe I had been a ſlave to.

There was an Afrite of a huge ſize, and horribly ugly. He was not chained as the reſt were, but faſtened by iron rings to the rock ſo ſtraitly, that he could not ſtir. Wretch, ſays the King to him, doſt thou know what obligations thou haſt to me? I am not ignorant, oh great King, replied the Afrite, how much I am obliged to you. I have a thouſand times deſerved the moſt cruel torments, and you have had the goodneſs to pardon me. Well, ſays the King, I am at preſent diſpoſed to ſet thee at liberty. The Afrite anſwered, ſuch an act of royal grace is no new thing to you, Sir; you have often given me my freedom. I give it now, replied the King; but it is on theſe conditions, that you embrace the religion of Mahomet, and carry this Muſſulman to Baſra in as little time as is poſſible. I will carry him thither, ſays the Genii, in three hours, and will punctually perform all your

your Majeſty's orders. The King then turned to me, and ſaid, know, young man, that this Afrite is a rogue, a cheat, a traitor. I dare not truſt to his promiſe. I am afraid he will do you ſome miſchief, and muſt therefore bid you ſtand upon your guard againſt it. In order to which I will teach you a prayer; and if you will repeat it when you are upon the Afrite's back, he will not be able to do you the leaſt harm. The prayer was this: Be thou praiſed, O Moſt High, as the heavens praiſe thee. Be thou praiſed, O Moſt High, as the ſeas and the land praiſe thee. Be thou praiſed, O Moſt High, as the angels and prophets praiſe thee.

When I had got this prayer by heart, the King cauſed the Afrite to be unbound, and himſelf put me on his back, having firſt blinded me, that, as he ſaid, I might not ſee thoſe things on the way which would fright me. He then told me he required one thing of me for the favour he did me, which was, that after I had embraced my family at Baſra, I would, on his account, viſit Omar, Commander of the Faithful, and Aly-ben Aby Taleb, Mahomet's ſon-in-law, to inform them, that there was under ground a nation of Muſſulmen Geniis, who never eat without ſaying the Biſmillah, who make ablution, and ſay all the Mahometan prayers; who day and night fight againſt another nation of Geniis that rebel againſt the law of Mahomet.

I ſwore to do exactly what he gave me in charge. I then went out of the rock with the Genii, who carried me on his back. Take care, young man, cried the King, do not forget to ſay the prayer I have taught you. The Afrite will not ſubmit to you any longer than he hears you repeating it; if you neglect the advice I give you, you will be in danger of periſhing.

HUNDRED AND NINETY-EIGHTH DAY.

THE King of the Muſſulmen Geniis had reaſon to recommend to me to ſay the prayer inceſſantly.—I ſoon knew the conſequence of it. If I gave over repeating it a moment, the Afrite made a hideous howling, and ceaſed when I ſaid the prayer again. I found that the Genii ſometimes flew up with me, and ſometimes down. At other times he would raiſe terrible tempeſts, thinking by that means to frighten me, and make me fall; but it was all to no purpoſe. I held faſt on his back, and was very careful to repeat the powerful words on which my ſafety depended. Yet I could not help hearkening to a confuſed noiſe of voices which I heard in the air. Nay, more, I was willing to ſee as well as to hear, being ſo imprudent as to take the fillet off my eyes to ſatisfy my curioſity. I perceived ſeveral Geniis, which had each a particular form, and were fighting in the air. The cries they made in their battle, and their manner of combating, took me up ſome time. I forgot my prayers, and the Afrite, taking hold of my diſtraction, threw me into a ſea over which we were flying, and himſelf went and joined the combatants. I fell not far from the ſhore; and being a very good ſwimmer, I got to land in a little while. I kiſſed the ground a thouſand times for joy, and thanked Heaven for my deliverance. But though on one hand I had the conſolation to be delivered from the waves, on the other I found myſelf on a deſart iſland; and what added to my miſery, I was deprived of the agreeable hope to ſee my wife and my country again.

While I was afflicting myſelf with the contemplation of the miſerable condition I was in, and accuſing the Vizier of Solomon, whoſe advice I looked upon as the cauſe of my misfortunes, I beheld a little bird on the ſurface of the ſea, coming towards me. I had never ſeen one like it. He had a blue head, red eyes, yellow wings, and a green body. This fair bird came up to me, ſpread his wings, put his beak into my mouth, and filled it with a freſh

a freſh and delicious liquor. He then talked to me ſaying, young Muſſulman, be not afraid; thou art choſen to ſerve for an example to men of thy ſect. The time will come when thou ſhalt tell them thy adventures, that they may profit by it. O charming bird! cried I, as much ſurpriſed at his talking, as the things he talked of; oh thou bird of good omen! by what miracle haſt thou the uſe of ſpeech? I am, replied he, the bird of the Prophet Iſaac. I am intruſted with the charge of watching over the ſea, to ſuccour the wretched mortals that come to this place, and eſpecially Muſſulmen. Inſtead of grieving, comfort yourſelf; and be aſſured that the Moſt High will reward the good for the evils they ſuffer in this tranſitory life. After he had ſpoken thus, he ſhewed me what way I was to take, aſſuring me I might follow it without apprehending any ill accident to befall me.

I took the path he directed me; and what is moſt ſurpriſing, I travelled forty days without having the leaſt appetite to eat or drink. The liquor he made me ſwallow kept me from hunger or thirſt. At laſt I arrived at the foot of a mountain, in the middle of a deſart. I aſcended to the top of it, on which I ſaw a pretty handſome palace built of free-ſtone. There were no windows to it, only a brazen gate, which was ſhut. I ſat down in the ſhade two paces off, and as I was reſting myſelf, heard a big voice, ſaying, Child of Adam, thou art arrived here in a happy time for me and thyſelf. I looked about to ſee who it was that ſpoke to me, and ſaw an Afrite lying on the ground. He was bigger and more hideous than he that had treated me ſo barbarouſly, and thrown me into the ſea. He had a trunk like that of an elephant.—His right eye was as red as blood, his left blue. Come to me, ſaid he, and fear nothing. I had hardly courage enough to get nearer to him. But as ugly as he was, fearing I might come off worſe if I fled, I ventured up to him, and lay down by his ſide. He ſeemed to rejoice that I was come to him. Young man, ſays he, what Prophet's ſect art thou of? Of Mahomet, replied I.—So much the better, ſays he. It is juſt ſuch a man that I want. I am upon a great enterpriſe, which I cannot execute alone. But I flatter myſelf, that with thy aſſiſtance I may effect it. Depend upon it, if I gain my

ends, I will heap riches and honour upon thee. I ſhall be maſter of all the kingdoms of the world, inhabited by men, and will give thee one as an acknowledgment for the ſervice thou doſt me. I conſent, ſaid I, to help you, and do not aſk a crown for it. All I require of you is, to carry me to Baſra. Do you promiſe me to do it? Yes, replied he, and I ſwear it by the head of the Prophet. Well then, ſaid I, you need only to let me know what I am to do for you, and I ſhall do it to the utmoſt of my power.

HUNDRED AND NINETY-NINTH DAY.

THE Afrite was overjoyed to find that I was ready to aſſiſt him in accompliſhing his deſigns. But I having reaſon to ſuſpect him, reſolved to be armed againſt his malice and treaſon, and to that purpoſe repeated my prayer to myſelf. While I was doing it, he took out of his pocket a bag of little leaden bullets, which he gave me, ſaying, Take theſe bullets, and be ſure to throw one of them at me as often as you ſee me fall dead to the ground. I will do as you order me, ſays I, and you may depend upon it.

In confidence of my ſincerity he roſe up, as I did alſo, and we both went towards the palace. The Afrite had a bag of bullets in his hand as well as I. He threw one of them againſt the gate, which opened in an inſtant.—We entered a court paved with marble, where we ſaw two lions, which roared at the ſight of us; but my companion ſtruck each of them with a bullet, and they remained immovable. We came to a ſecond brazen-gate, which was faſtened with a ſilver padlock. As ſoon as the bullet touched it, it opened alſo of itſelf. We then ſaw, in a cavern of a vaſt extent, a rapid river, the water of which was blackiſh; and on its banks ſtood two huge dragons. Theſe monſters, at ſight of us, ſtretched out their wings, and hiſſed after a terrible manner, belching out at the ſame time flames of fire. The Afrite threw his

his bullets at them, and inſtead of hiſſing, they lay down quietly on the ground, and ſuffered us to paſs by them.

We then came to a other court, the walls of which I took to be built of golden bricks. The pavement was of ſilver plates. In the middle of it was a dome of red ſantal wood, ſupported by ſix columns of China ſteel; under which was a large ſofa of maſſy gold: on the ſofa was a coffin covered all over with diamonds, whoſe brightneſs dazzled my eyes. As ſoon as we approached it, two griffins, which guarded the dome, advanced to tear us to pieces; but the Afrite's bullets quickly obliged them to retire; ſo that we ſaw, without any obſtacle, what was within the coffin. There lay a man of a venerable aſpect. He appeared to be ſtill living.—Death, which makes impreſſion on the faireſt objects of nature, ſeemed to have reſpect for the perſon whom we beheld.

He had ſeveral rings on his finger, and among others a great ring, on which was engraved the great name of God. The Afrite laid his hand on that ring, and would have taken it off his finger, when in a moment a long ſerpent with wings, deſcending from the top of the dome, ſtruck him in the face, and down he fell dead to the earth. I then remembred what the Afrite had deſired of me, threw a bullet at him, and he was immediately reſtored to life. You have done well, ſays he: this is all I require of you. Continue to ſerve me in the ſame manner, if I have occaſion for it. Having ſpoken theſe words, he endeavoured a ſecond time to take off the ring from the finger of the corpſe in the coffin; the ſerpent ſtruck him as he had done before, and the blow had the ſame effect. The Afrite fell to the ground as dead as he had done before, and, as before, I reſtored him to life again by means of a bullet.

Oh my Muſſulman friend, cried the Afrite, how am I obliged to you? Know that the dead man in this coffin is the prophet Solomon. I would get his ring, of which if I were once poſſeſſed, I ſhould be maſter of all the world; and thou mayſt imagine I would not forget thy good ſervices. Why, ſaid I, do you not make uſe yourſelf of your bullets againſt this ſerpent, as you did againſt

againſt the other monſters? He replied they will have no effect upon him, and I have no way of getting what I came for, but by reſiſting his blow. At theſe words he gave another effort, and drew the ring half-way off the holy Prophet's finger; but the ſerpent fell upon him again, and by a third blow ſtruck him to the earth a third time dead to all appearance, as in the two former attempts.

I prepared to do my office, and had lifted up my arm to fling a bullet at the Genii, when the ſerpent addreſſed himſelf thus to me: Ceaſe, O Muſſulman, to lend your aſſiſtance to this accurſed Genii; he is one of the ſeven Afrites that rebelled againſt Solomon, for which that prophet confined him and his brethren to the centre of the earth, as a puniſhment for their audaciouſneſs. All he wants is the poſſeſſion of this ring, the power of which he is not ignorant of; and he has a long time been waiting at the foot of the mountain, where you found him, in hopes of meeting with ſome Muſſulman to aſſiſt him to make this conqueſt. But he in vain flatters himſelf with the hopes of obtaining the wonderful ring which I have the guard of. I am one of the Geniis that were always faithful to Solomon, and conſequently am alone ſtronger than this Afrite and his ſix comrades together. Leave him, therefore, continued he, in the ſtate I have put him; let him remain ſo to the end of ages. Fly this tomb, and trouble not the repoſe of this ſacred place, otherwiſe I ſhall be obliged to exterminate you, which I had done already, had you not been of the nation of the Prophet Mahomet.

TWO HUNDREDTH DAY.

ALL the anſwer I made the faithful Genii was to obey him. I returned the ſame way that I came to the foot of the mountain, without having any occaſion to make uſe of my bullets againſt the dragons and lions that were in my paſſage back. Thoſe wild beaſts were ſtill in the ſame condition the Afrite left them. I followed a path which conducted me to a plain, which, before I entered, I muſt neceſſarily paſs by a cavern, whence I ſaw fire and ſmoke iſſue, and heard a terrible noiſe of the rattling of chains, of groans, cries, and howlings. At the entrance into this horrible place was a monſter, whoſe form was ſo hideous, it is impoſſible to give an image of it. I imagined he was alſo an Afrite, for he was like thoſe that I had already ſeen. He was bound to a rock with great iron chains. He called me with a voice that bellowed like thunder: Young man, ſays he, ſtay, and anſwer me, of what country art thou, and of what Prophet's ſect? I replied, I was of Baſra, and made profeſſion of the Muſſulman's doctrine. Is Mahomet, anſwered he, ſtill living? He has changed this earthly abode, ſaid I, for that of paradiſe: having performed his perfect miſſion, he left this periſhing world for the pleaſures of Heaven. He then aſked me other queſtions; as, whether the Mahometans ſaid their prayers regularly, and whether their morals were pure and innocent. They ſay their prayers, replied I; but alas! they fall very ſhort of obſerving inviolably the precepts of Mahomet. Good, replied he; I like them the better. And does the fountain of Zemzem ſtill flow? Yes, ſays I. He interrupted me; but it grows filthy, and the corruption muſt become general. All manner of crimes ſhall be committed with an unbridled licentiouſneſs; adultery ſhall reign every where; every day ſhall falſe oaths be made; ſwines' fleſh ſhall be eaten, wine ſhall be drank in public, and women be ſeen a horſeback. As for that time, cried I, it is not at a very

very great diſtance; ſuch ſights as thoſe have been ſeen already.

I obſerved my laſt words gave him a great deal of joy. Oh child of Adam, he replied with tranſport, is it poſſible that mankind are already ſo wicked? What good news do you bring me? The time is then come that I muſt quit my ſlavery, and ſhew myſelf to the race of men. Know, young man, ſays he, that I am the Dedgeal: I will go into the world, and ſcatter about my fury. At theſe words he ſhook his chains with ſuch violence, and made ſuch terrible efforts to get looſe, that he effected it. But he had not time to make an ill uſe of his liberty; for two Geniis, clothed in green, appeared in an inſtant, ſtopped him, and while one of them bound him to the rock, the other ſtruck him with an iron club, ſaying, Stay wretch, ſtay here; it is too ſoon yet to break thy irons. Stay till thou art permitted to ſhew thyſelf to the world; the hour is not yet come. I was not very eaſy all this while; I got as far off from Dedgeal as I could. I entered the plain in great diſorder, and advanced towards an avenue of the fineſt ſantal trees I ever ſaw; they led to the ditch of a caſtle, which was ſeen in perſpective. This caſtle, the walls of which were of gold, and the pinnacles of diamonds, increaſed my admiration in proportion to my approaching it: the entrance into it was by a ſilver gate, faſtened by a padlock of emeralds. After having ſurveyed this beautiful building with much aſtoniſhment, I felt in myſelf a great curioſity to ſee the inſide of it. I went up to the gate, on which theſe words were written in letters of gold:—Whoever comes hither, and would open this gate, let him know that there are no other keys to it but theſe words—There is no other God but God, Mahomet is his Prophet;—there is no other God but God, Adam is his elect of God;—there is no other God but God, Iſmael is the Victim of God.

I had no ſooner read theſe words, but the gate opened of itſelf; and I ſaw things of which it is not in the power of imagination and words to form a juſt idea. Repreſent to your mind whatever fancy is capable of conceiving, what is moſt rich, moſt magnificent, moſt beautiful, and be aſſured that you imagine nothing which approaches what

what there offered itſelf to my view. I ſaw a palace built of a blue metal, which I had never ſeen before; but as precious as the materials ſeemed, the workmanſhip ſtill ſurpaſſed it. The ſtructure of the building was not at all like ours, and one would gueſs preſently it was not the work of men. The apartments were full of brocade ſofas; and I took notice of ſeveral pictures ſo fine, I could not take my eyes off them: they repreſented the wars of our great Prophet for the eſtabliſhment of his religion, and all of them were painted with ſo much art, that the famous Many would himſelf have owned thoſe paintings were above his pencil. I paſſed through ſeveral apartments, and was ſurpriſed that I met with nobody. I at laſt came to a ſpacious garden, the beauty of which is as difficult to be deſcribed as that of the palace. The alleys were of vaſt length, and on the borders were tall trees laden with the moſt lovely fruit; the parterres were enamelled with flowers of a thouſand kinds, all unknown to us; the baſons were of maſſy gold, and full of the moſt tranſparent water. In this delicious garden, were an infinite number of birds of divers colours, I met with a cavalier without a beard, his clothes covered with diamonds; on his head he wore a green turban ſet with rubies; he rode a red roſe-coloured horſe, under whoſe feet the earth immediately produced flowers; he was fairer than the moon, and rays of light iſſued out of his eyes.

TWO HUNDRED AND FIRST DAY.

I GUESSED by his air, and the magnificence of his apparel, that he muſt be the maſter of the palace, and began to think he would be offended at my entering his garden; when, coming near me, he ſtopped and ſaid, Young man, art thou not a native of Baſra? Yes, replied I. Thou art welcome, replied he; I knew thou wert to come hither. But tell me, haſt thou conſidered well all the wonders of this dwelling, and haſt thou eat of the

the meat that is eaten here? I anſwered him, I have beheld things which are very ſurpriſing; but as for your food, I know not what it is. Go on then, replied he, thou wilt meet with ſomebody that will be thy guide here, and will at laſt make thee arrive at the height of thy wiſhes.

I went on farther in the garden, caſting my eyes every where about me, equally pleaſed and aſtoniſhed. At laſt I came to a place where I found a Mikrah, on the top of which were written theſe words: There is no other God but God, Mahomet is his Prophet. There was within it a man upon his knees; I ſtaid till he had done his prayers, and then I ſaluted him. He returned my ſalutation, and ſaid, Oh young Muſſulman, thou muſt certainly be well beloved of Mahomet, ſince thou haſt been able to come hither. Doſt thou know where thou art? That this garden is the abode deſtined for the friends and relations of that Prophet? That there is here an eternal felicity in ſtore for them? A great number is already arrived here, and you ſhall have a ſight of them. After which he conducted me to a river of milk, that flowed gently acroſs the garden, and on its banks ſat a crowd of people about tables covered with diſhes of ſeveral ſorts of meats. I ſaw there the Scheriffs of the race of Mahomet, and the Sahabas of that Prophet.

As ſoon as they perceived me, they very graciouſly accoſted me thus: Come hither, young man, ſince Mahomet has granted thee the favour of ſeeing the place reſerved for his diſciples and his poſterity: come hither, drink of our wine, and eat of our meat. I ſat down by my guide, who gave me ſome bread, the moſt excellent I ever taſted, and fiſh the beſt that ever mortal was fed by, ſaying, Give me your opinion of it; which I did, that I had never eat any thing ſo exquiſite. They then gave me to drink of the water of the river, which ſeemed to me to have the reliſh of the moſt excellent wine. After this repaſt, my guide conducted me to a meadow, where were above a thouſand young damſels aſſembled; ſome diverted themſelves with ſinging, ſome with dancing, ſome with playing on the lute; they were all richly dreſſed, but ſhone more by the luſtre of their charms, than by that

that of the jewels with which they were covered; there was not one of them but what was extremely beautiful, and hardly one of them handſomer than another; they looked as if they had lived lovingly together; and I could not obſerve the leaſt ſign of jealouſy in any of their countenances.

Theſe, ſays my conductor, are Houris, celeſtial ſubſtances, in the enjoyment of whom conſiſts the happineſs of the Scheriffs and Sahabas: it is allowed you to ſurvey them at a diſtance, but you muſt not approach them. The pleaſure of converſing with them is forbidden you, ſince you have not been carried out of the world by the angel of death.

I looked on them with inexpreſſible delight for ſome time, and then my guide led me to a grotto at the farther end of the garden. This, ſays he, is commonly my place. The man without a beard, whom you met on horſeback, is the Prophet Elias; he lives at the other end of the garden. I myſelf am the Prophet Kheder; and if you will you ſhall live along with me; we will pray together, and taſte of the delights of this fair dwelling, to which there is nothing upon earth comparable: we know not here what the change of ſeaſons is; the air we breathe is always ſerene; a perpetual ſpring reigns in this paradiſe: night here never ſpreads her darkneſs over our ſky, and the day that enlightens us is always unclouded,

I accepted the Prophet Kheder's offer: I kept him company ſeveral years; but notwithſtanding all the delights of the place, I grew in the end weary of it. This remembrance of Canzade made me long to return to the world again; the deſire of ſeeing her diſturbed my peace, and I could not think that the poſſeſſion even of the Houris would ever drive her out of my mind.

Kheder obſerved my uneaſineſs. I ſee plainly, ſays he, you had rather be at Baſra: ſince the charms of this garden are not powerful enough to detain you, I ſhall preſently gratify your wiſhes. Speaking thus he looked up into the air, and ſeeing a little cloud paſs over our heads, he ſtopped it, and aſked it whither it went? The cloud, or rather a Genii in the cloud, anſwered, I am going, Oh great Prophet! to China; have you any commands

commands for me? Is it for a benefit, or for a puniſhment? replied Kheder. For a benefit, anſwered the Genii. Go thy way, then, ſays the Prophet, I have no occaſion for thee.

TWO HUNDRED AND SECOND DAY.

A MOMENT after a ſecond cloud paſſed over us. Kheder put the ſame queſtion to it as he had done to the former; and the cloud having anſwered it was going to Bagdad on a good errand: if ſo, ſays the Prophet, thou muſt do me a piece of ſervice. Carry this Muſſulman to Baſra, and ſet him down at his own door. The Genii that was in the cloud conſented to it; but before I departed with him, I thanked Kheder for all his favours, and recommended myſelf to his prayers. On his part he taught me a ſhort prayer, which he bid me repeat on the way, and aſſured me it would preſerve me the reſt of my life from the malice of my enemies, from the wrath of Kings, and all other ill accidents.

I repeated that prayer on the way above a hundred times, only that I might get it by heart; for I was in no fear of the Genii that carried me. He was a courteous one, and I ſhould have done him an injury to have ſuſpected him. In leſs than three or four hours he tranſported me to the city of Baſra, and ſet me down at my door. I knocked; it was night. A ſlave came and opened it, and ſeeing, by the light of a flambeau, what a figure I made, he ſhut it upon me, and would not let me in, demanding who I was, and what I would have? I told him I was the maſter of that houſe, and ordered him immediately to open the door again.

Upon this he went and told my wife what I ſaid, and ſhe came to the door herſelf; but inſtead of receiving me, as ſhe ought to have done, with tranſports of joy, ſhe gave a horrible ſhriek at the ſight of me, and ran in with the utmoſt precipitation. What is the matter? ſaid I to myſelf. Does the ſeeing me frighten Canzade? Can I be ſo much altered as that comes to? Call Hour

to

to me, cried I; I would ſpeak with my brother. Upon this he came out with a young man whom I did not know. He approached me, and ſurveyed me very attentively; after which he ſaid he had no knowledge of me; that I had not the leaſt reſemblance of Aboulfouaris. He was a handſome man, added, he, and you are very ugly; he was fat, and you are as lean as a rake.—Do not think to impoſe yourſelf on us for him, we will not be deceived by you; though we have not ſeen him theſe ſeven years, we have not forgot his features, and do not doubt but he periſhed in his voyage to Golconda.

I was ſufficient ſurpriſed to hear him talk ſo. I thought I muſt be changed, but could not think it to be ſo much as that my brother ſhould not know me.—And do not you, Canzade, ſays I to my wife, who, encouraged by the preſence of Hour, and the ſlaves that were with him, was come to the door again, do you not diſcover ſome of the features of that Aboulfouaris whom you loved, and who ſtill tenderly loves you, notwithſtanding all the misfortunes that have happened to him. Ah! how miſerable is my condition! I little thought you would have given me ſuch a welcome at my return. Why did I not remain ſtill under ground? Is this the reward of my impatience to ſee you again? You have the voice of Aboulfouaris, ſays Canzade to me, in great emotion; and though otherwiſe your features do not reſemble his, I muſt own I do not hear what you ſay without concern. But, added ſhe, if you are really my huſband, tell me why you appear ſo different from what you were when you left Baſra? Where have you been, and what has happened to you that could cauſe ſuch an alteration?

I then gave her an account of my voyage, without omitting the leaſt circumſtance; and when I had done ſpeaking, the young man, who was with my wife and my brother, made anſwer that I was an impoſtor, and had invented that ridiculous fable only to throw an obſtacle in the way of his happineſs. But you are miſtaken, continued he in a heat, if you think to gain your ends here; for I have this day married Canzade, and will poſſeſs her.

At

At theſe words I looked upon Hour and my wife, trembling with apprehenſion. They both appeared in great diſorder and confuſion. What do I hear, cried I; is Canzade, whoſe conſtancy I thought to be equal to my own; is ſhe the wife of another man? I was going on, but I was taken with a fanting fit, and could ſay no more at preſent.

TWO HUNDRED AND THIRD DAY.

WHEN I recovered myſelf, the young man and I ſpent the reſt of the night in conteſting to whom Canzade belonged; the more I maintained that I was Aboulfouaris, the more he ſeemed to be perſuaded of the contrary. As to Canzade and Hour, they ſaid nothing, but looked on one another like perſons conſcious of guilt, and aſhamed of what they had done. As ſoon as it was day, we all four went to the Cady. My lord, ſays the young man, you married me yeſterday to Canzade, but the marriage is not conſummated. The ſtranger that you ſee here came laſt night, and diſturbed our nuptials, pretending to be Aboulfouaris, the huſband of this lady.

The Cady ſhook his head at this diſcourſe, ſaying, he knew Aboulfouaris, that I was not at all like him; and then addreſſed himſelf to Canzade, And you, fair lady, ſaid he, what do you think of this man? Do you believe him to be Aboulfouaris? My lord, replied ſhe, if I am to be judged by my eye, it is not he; he has only his voice. Ah! judge of the Muſſulmen, ſaid I to the Cady, I moſt humbly beſeech you to hear me: have a care of deciding this matter too haſtily. You may pronounce an unjuſt ſentence. If I am altered, it is occaſioned by my laſt adventures, by my dwelling ſo long under ground. What ſtrange things do you tell us, ſays the Cady; can a living man dwell under ground?—Without doubt, replied I; and if you pleaſe, I will tell you what has befallen me. Here the young man interrupted me, and applying himſelf to the judge, ſaid, my

my Lord, he has a fable at his finger's end. He will tell you wonderful things, but you are not ſo credulous. The Cady, interrupting him alſo in his turn, cried, hold your tongue, I will hear him. Speak, continued he, turning himſelf to me, I will hear you; and be aſſured you ſhall have juſtice done you.

Upon this I told him the whole ſtory of my late voyage, from the time of my departure from Baſra to my return. When I had done, the Cady looked upon Canzade, Hour, and the young man: This affair, ſaid he to them, is of great importance, and I cannot myſelf decide it. What this man has told is not very probable. We may ſuſpect him guilty of inventing it, but perhaps alſo he ſays nothing but truth, which is what we muſt be ſatisfied in. Go all you four to Medina, wait upon Alyben-Aby Taleb, ſon-in-law of Mahomet, and the great Omar, Commander of the Believers. The matter deſerves their having cognizance of it, and giving their deciſive judgment concerning it.

This was the Cady's deciſion. We four, Hour, Canzade, the young man, and I departed preſently for Medina. When we came there, we went directly to Omar's palace, who ſaid, as ſoon as he heard my adventures, What thou haſt been ſaying is too extraordinary for me to give credit to it. You muſt all four go to the garden of the Prophet; I will accompany you; Mahomet's ſon-in-law will tell us what we ought to think of ſo ſurpriſing a ſtory.

We accordingly went with Omar to the Raouze, where we found Aly at prayer on the prophet's tomb.—Oh Abalhuyſen, ſays the Commander of the Believers, I bring you a man who has told me things ſo incredible, that I cannot believe them. Aly aſked me my name, and as ſoon as I had told him that I was Aboulfouaris of Baſra, he lifted up his eyes to heaven, and cried out in a tranſport, Oh Prophet of God, Mahomet, my father-in-law, you ſaid true. My Lord, added he, addreſſing himſelf to Omar, let me, if you pleaſe, hear alſo his adventures. This man is no impoſtor; for Mahomet a long time ſince gave me notice that a man called Aboulfouaris would one day come to the Raouze, and inform me

me of things as true as wonderful. That day is come, and Aboulfouaris is about to ſatisfy my curioſity.

Having ſaid this, he deſired the Commander of the Believers to permit me to tell him my ſtory. Let him tell it, ſays Omar; I ſhall gladly hear it a ſecond time. I then once more gave an account of all my ſubterranean adventures. I enlarged particularly on the Muſſulmen Geniis, and what the King had given me in charge to ſay on his part to the Commander of the Believers, and the ſon-in-law of the Prophet. Omar and Aly were mightly pleaſed with what I told them. They both embraced me, ſaying, They looked upon me as the happieſt of mortals, ſince I had before death ſeen the dwelling deſtined to the relations and friends of the Prophet after this life.

TWO HUNDRED AND FOURTH DAY.

THE reſult of my voyage to Medina was, that Omar, convinced I was really Aboulfouaris, diſmiſſed the young man, and reſtored Canzade to me. He afterwards took out of his treaſure two hundred thouſand ſequins of gold, which he gave me, with a hundred ſlaves and a hundred camels. I returned to Baſra, where I bought a ſtately palace. I was as fond of Canzade as ever. I did not reproach her for the haſte ſhe made to marry again. Indeed ſhe herſelf was very ſorry for it, though I muſt own too her fault was excuſable. Hour had managed matters very ill in my abſence. He had laviſhed away what I left, and had ſo reduced himſelf and my family, that Canzade was under a kind of neceſſity to marry a rich young man, a friend of his, for their ſupport. I ſhewed no more reſentment to my brother than I did to my wife. I forgot what had paſſed, and we began to live as before, very lovingly.—Beſides Omar's preſents, which of themſelves were enough to make live eaſily, I had the good fortune to find a treaſure in the houſe I bought. By all which, I acquired

acquired ſuch a conſiderable revenue, that let me be as profuſe as I will, I can hardly ſpend it.

THE END OF THE HISTORY OF BEDREDDIN LOLO, HIS VIZIER AND FAVORITE.

THE voyager Aboulfouaris here finiſhing the ſtory of his adventures, Bedreddin and his companions told him they had never heard of ſuch ſingular ones. But Lord Aboulfouaris, ſaid the King of Damaſcus, after ſo many fatigues and troubles, are you at laſt entirely content? Do you enjoy a perfect felicity? I have a long time been in queſt of a happy man, and if I have found one in you, after I deſpaired of ever meeting one, it will extremely rejoice me. My two companions, purſued he, are of opinion there is no man in the world ſo far in want of nothing, that he can ſay with reaſon he is contented. For my part, I have always maintained the contrary, and, heaven be praiſed, they will now, I hope, be of my mind; for after what you have ſaid, one connot doubt but you are very happy.

Pardon me, replied the voyager, you may very juſtly doubt it; and are very much miſtaken if you think me a contented man; a circumſtance which I ſunk in my relation, will but too plainly convince you of the contrary. Canzade loves the young man, with whom I found her married at my return. It is true ſhe is ſo faithful to her duty, that ſhe ſeeks for no opportunity to ſpeak to her lover; but however, whether ſhe will or no, ſhe cannot help thinking of him. I have obſerved it ſeveral times, and that diſcovery pierces my very ſoul. As I am myſelf more amorous than ever, and as delicate as ever in my love, judge you of the trouble it muſt give me to be no longer beloved, and how far I am from being ſo happy as you imagined.

The King of Damaſcus had nothing to ſay to this, and he himſelf began to think his Vizier and favourite were not much out of their judgment, that there is no man perfectly contented.

After

After ſeveral days journey, the caravan arrived at Bagdad. Aboulfouaris having ſome buſineſs in that great city, Bedreddin Lolo, Atalmulc, and Seyfel Mulouk left him there, and proceeded on their way to Damaſcus, where they arrived in ſafety. The Vizier, who had been intruſted with the adminiſtration of the government, had behaved himſelf ſo well, that there was no manner of complaint againſt him. The King rewarded his care and fidelity, and then bade Prince Seyfel Mulouk and the Vizier Atalmulc reſume the rank they held in his Court before he left it. I am now of your ſentiments, ſays he; I am convinced there is not a man in the world but has ſomething or other to trouble him. Thoſe are the happy perſons whoſe troubles are moſt ſupportable. Let us for the future remain here in quiet. If we three are not entirely contented, let us conſider that there are others more unhappy.

Yes, Sir, ſays Seyfel Mulouk, there are without doubt others more unfortunate. We have no need of a great deal of courage to bear our misfortunes. For my part, I will comfort myſelf as well as I can for not poſſeſſing Bedi-al-Jemal; and you, continued he ſmiling, ought both of you to be comforted for the loſs of your miſtreſſes. If they are ſtill living, their looks cannot be ſtill ſo dangerous for the Cadys and pages.

Thus did Sutlumeme finiſh the ſtory of the King of Damaſcus and his Vizier. Faruknaz's women, as they were wont, highly applauded it. They extolled very much the conſtancy of the lovers whoſe adventures ſhe had been relating; and the Princeſs according to her cuſtom, had ſomething or other to ſay againſt their fidelity. This did not diſcourage the nurſe: ſhe aſked permiſſion to tell ſome other ſtories; and having obtained it, ſhe the next day reſumed the diſcourſe as follows.

NINE HUNDRED AND SIXTIETH DAY.

WHEN the Calif Harouin Arraſchid was one day with the fair Sultanum his favourite, in a cloſet facing the Tigris, where, without being ſeen himſelf, he could ſee every one that walked on the banks of that river, he perceived two men, one of whom appeared to be young, and the other very old; he looked upon them pretty attentively. The men burſting out into a very loud laughter, and he being naturally curious, he called one of his officers, and bade him go tell thoſe two men he would ſpeak with them.

The officer obeyed his commands, and brought the old and the young man before the Calif, who aſked them why they laughed ſo immoderately? The old man took upon him to return an anſwer, ſaying, Commander of the Believers, as I was walking with this young man, he told me a very pleaſant ſtory, and I told him another, at which he could not forbear laughing; and I muſt own to you that, ſeeing him laugh ſo heartily, I could not help doing ſo too.

I ſhall be very glad, replied Harouin, to hear it, as will alſo this young lady. Pray give us a relation of it, added he, addreſſing himſelf to the old man; and this young man ſhall tell us his ſtory too afterwards. The old man, in obedience to the Calif's commands, began his diſcourſe in theſe terms.

THE HISTORY OF THE TWO BROTHER GENII, ADIS AND DAHY.

IN the neighbourhood of Maſulipatan, a city of the kingdom of Golconda, on the coaſt of Coromandel, lived a country woman, who was incumbered with two pretty daughters; the eldeſt, whoſe name was Fatima,

was ſeventeen years of age, and Cadige, the youngeſt, not above twelve. They lived in a hut by themſelves, at a diſtance from any village, and maintained themſelves by the labour of their hands: a river that run by their cottage gave them the means of doing it; their buſineſs being to whiten linen for ſome people of Maſulipatan, which that river water was very good for. After this woman and her daughters had whitened and dried their linen, it was their cuſtom to cover it with flowers to give it a ſweet and grateful ſcent. As the mother was one day gathering flowers in a meadow for this purpoſe, ſhe unawares pinched the tail of an aſpic that was hid under the leaf of a hyacinth; the venomous creature revenged itſelf immediately, and ſo ſtung the old woman that ſhe cried out. Her daughters ran to ſee what was the matter, and found their mother's finger mightily ſwoln. In leſs than a quarter of an hour, the poiſon got in the principal veins of her body, by the communication of the blood, and ſo reached the noble parts. The unfortunate woman, finding herſelf near her end, ſet herſelf to diſcharge the laſt office of a good mother, by giving her daughters her dying council. My children, ſaid ſhe, I am ſorry I muſt leave you at a time when you will moſt ſtand in need of my aſſiſtance. My hour is come: the angel of death is near, and I muſt depart with him. My comfort is, I have nothing to reproach myſelf with concerning your education; and, thanks to heaven, I leave you with good and virtuous inclinations. Perſevere always in the virtue I have taught you, and follow exactly the precepts of our great Prophet Mahomet. Above all things, take care that you never forſake his ſect, to embrace the ſuperſtition of the Gentiles. Live by your labour, as we have hitherto done. I hope the Moſt High will provide for you. I further recommend to you to live like ſiſters, to love one another, and never to part, if poſſible; for your happineſs depends on your union. Cadige, added ſhe, turning to the youngeſt, thou art yet but a child: obey your ſiſter Fatima; ſhe will not adviſe you to any thing to your hurt. After this exhortation, the country woman, finding her ſpirits fail, embraced her daughters, and died in their arms. It is impoſſible to expreſs the ſorrow of her two children when they

they found ſhe was dead; they broke out into tears, and made the whole country reſound with their cries. But, as nature cannot find tears for ever, they fell into a fit of heavineſs, out of which they recovered themſelves only to pay their mother her funeral rites. They each took a ſpade which they made uſe of to cultivate a little garden of pulſe that joined to their cottage, and at a ſhort diſtance from it, they dug a grave, wherein with much ado they depoſited their mother's corpſe, and covered it with earth and flowers. After this they returned to their hut, where for ſome moments they buried their grief in the ſleep which the fatigue of the day had procured them.

The next day Fatima, as the moſt conſiderate of them, repreſented to her ſiſter that it behoved them to return to their labour; ſhe bade her take two baſkets, and fill them with the linen which had been whitened the day before this ſad accident befel them: this being done, they put each a baſket on her head, and were carrying them to Maſulipatan. They had not gone a hundred paces, before they met with a little old man, a cripple, but pretty richly dreſſed; he looked very earneſtly upon them: he ſemed to be about a hundred years old, and by the help of his ſtaff, he walked along ſteadily enough for a man of his age.

NINE HUNDRED AND SIXTY-FIRST DAY.

THE old man took a liking to the two ſiſters. Whither are you going, fair damſels? ſays he very ſmirkingly. To Maſulipatan, replied the eldeſt. May I, without offence, ſays he, aſk you what profeſſion you are of, and if one cannot be ſerviceable to you? Alas! my Lord, replied Fatima, we are plain country girls, and unhappy orphans; we loſt our mother yeſterday by a fatal miſchance! She then told him how her mother died, not without ſhedding freſh tears at the remembrance of it. Ah! ſays the old man, how ſorry I am I did not ſee your mother before ſhe died! I could have told her a

ſecret which would have cured the wound made by the poiſon, and reſtored her to her health in two days' time. My children, continued he, I am concerned for your misfortune, and will be a father to you both, if you can have ſo much confidence in me as to truſt yourſelves to my conduct, and the care I will take of you. I muſt confeſs, purſued he, looking on young Cadige, I feel a ſtrong inclination for that lovely damſel; the firſt ſight of her cauſed in me an emotion I never felt in my life before. If you will both follow me, I promiſe to make your fortunes much above your condition; and you ſhall have reaſon, as long as you live, to bleſs the day that you met me. The old man, having done ſpeaking, waited with impetience to hear what anſwer they would make. He had good cauſe, indeed, to be in ſome concern about it; his age and figure were not likely to ſpeak much in his favour with two ſuch young creatures, or diſpoſe them to accept of his propoſal. However, as much as it went againſt them, Fatima, who beſt knew their intereſt in the preſent ſituation of their affairs, thought they could not do better. The old man obſerving ſhe was in ſuſpenſe, Fair maid, ſays he, if you had already conſidered as you ought to do, the perils you are expoſed to in a lonely habitation, you would not heſitate in accepting my offer: being deſtitute, as you are, of means of ſupporting yourſelves, do you think you will be able to avoid all the ſnares that vice and fraud will prepare to betray your innocence? If your virtue is ſufficient to refuſe conſenting to criminal deſigns, will you have ſufficient ſtrength to repel inſolence and violence? You have nothing to fear from ſuch a one as I am: my age is your ſecurity againſt any attempt of mine, and my experience ſhall defend you againſt thoſe of other men. Leave your hard labour, which can ſcarce find you bread: you ſhall at my houſe not only have neceſſaries, but whatever can render your lives eaſy and pleaſant. I will alſo tell you ſomething which will prove to you that our common happineſs depends upon the propoſal I have made you. Come, it is the beſt thing you can do. If your mother was alive, my reaſons would weigh with her; and ſhe would believe you to be ſafer with me than in your own cottage.

In

In fine, what the old man ſaid had its effect on Fatima. My Lord, ſays ſhe, there is no doubt but you are in the right in ſome things, and I am diſpoſed to take hold of the opportunity, which by your favour is offered us, to live with more eaſe and comfort. But as your propoſal concerns my ſiſter in a more particular manner, you having declared your inclination towards her, I muſt conſult her ſentiments before I can give you a poſitive anſwer. Speak then, Cadige, added ſhe, addreſſing herſelf to her ſiſter; are you diſpoſed to put yourſelf under the care of this Lord, and take him for your huſband? I will not wrong his honour ſo much as to ſuſpect he means any thing elſe, or would go about to betray two young orphans who ſhould have ſuch a confidence in him. No, ſiſter, replied Cadige, bluſhing; he is too old and too ugly.

Fatima, who was not at all diſpleaſed with the old man's offer, was vexed at her ſiſter's frankneſs. I ſee, ſays ſhe to her, you are not of an age capable of reflection, ſince ſuch is your anſwer to the honourable propoſal this Lord has made you. Inſtead of ſaying ſuch ſhocking things, you ought to be ſenſible of your happineſs in having been found amiable in his eyes. Yes, indeed, replied Cadige, weeping, it is a fine thing to be ſenſible of. I do not know if it be an honour for me, but I know it is no great pleaſure to be found amiable in the eyes of ſuch a man as he. You muſt not talk after that rate, ſays her ſiſter. I cannot talk otherwiſe, replied the youngeſt; and if it be a happineſs to pleaſe him, why does he not addreſs himſelf to you, who have more beauty and wit than I have? Let him love you, and then let us ſee if you would love him.

NINE HUNDRED AND SIXTY-SECOND DAY.

CADIGE'S coldneſs was a great trouble to the old man. How ſtrange, ſays he, is my fortune? I have ſeen the moſt famous beauties of the Eaſt, and lived to this age without being moved by them. This moment I am conceiving the moſt violent paſſion for a young perſon prejudiced with an invincible averſion againſt me; I am ſenſible of the horrid fate I am preparing for myſelf, and yet my ſtars compel me to yield to an inclination which render me no longer my own maſter. The old man ſaying this, was ready to burſt into tears, and ſeemed ſo afflicted, that Fatima, who was naturally very good natured, pitied him. My Lord, ſays ſhe, do not afflict yourſelf ſo; your diſeaſe is not perhaps without cure; be not alarmed at the firſt diſcourſe of a child, who does not know what is good for her; time will ripen her judgment. True indeed, you have not the charms of youth, but I take you to be a man of honour. Your love and your care will at laſt triumph over her folly and ignorance; we will go with you, and I promiſe you all my good offices. Well, ſiſter, interrupted the little girl in ſome anger; but if he teazes me, and will oblige me to love him, I will not anſwer for it that I ſhall not fly from you. No, fair Cadige, cries he, you ſhall not be teazed; I ſwear, by whatever is moſt ſacred in this world, I will force you to nothing; you ſhall be abſolute miſtreſs of all I poſſeſs. If you deſire a rich robe, or any thing elſe, you ſhall immediately have it; for I ſhall make it my duty to prevent your wiſhes. Nay, more, purſued he, when I find that my preſence is troubleſome to you, I will ſpare you that trouble, whatever pain it may give me.

Fatima at this, addreſſing herſelf to him, ſaid, ſince my ſiſter ſeems determined to follow you on the terms you have promiſed her, ſuffer us, Sir, to carry this linen to the perſons that own it, and we will return to you as ſoon as poſſible. Ah! ſays the old man, do not take you:

your charming ſiſter with you, I beſeech you; whether it is my reaſon or my paſſion that inſpires me, I am afraid, if you both leave me, I ſhall never ſee you more, and die of ſorrow. You ſay you will not be long abſent; then let your ſiſter ſtay with me till you come back. What are you apprehenſive of? can you miſtruſt—No, no, interrupted Cadige with a great deal of eaſineſs, I will go with my ſiſter; I will not ſtay with you by myſelf. Why ſo, replied Fatima, who was very willing to let the old man ſee ſhe was in his intereſt, why will you not ſtay? I will be back in a moment.—You owe this Lord that mark of your confidence, to make him amends for the diſobliging things you have ſaid to him.

Cadige had no mind at all to be left alone with him, but ſhe durſt not oppoſe the will of her ſiſter, whom ſhe looked upon as her ſecond mother. So Fatima took her ſiſter's baſket and departed, having recommended it to the old man to manage the rebellious ſpirit of the perſon ſhe left with him. But inſtead of returning as ſhe promiſed, ſhe did not come back all that day. Never was a young creature in ſuch concern as was Cadige; ſhe grew impatient when night came. She overwhelmed the old man with reproaches. You, ſays ſhe, are the cauſe of my misfortune; if we had not met you, I had been with my ſiſter. Whatever miſchief has happened to her, I had rather be a partaker of it than be here with you.

This diſcourſe of hers grieved the old man; he could not tell what anſwer to make, ſo afraid was he of irritating a young perſon whom he knew had reaſon to be prejudiced againſt him. However, he did his utmoſt to bring her into temper, but all to no purpoſe; he only increaſed her uneaſineſs and averſion. She bade him hold his tongue, for, notwithſtanding it was dark and rained, ſhe would go to Maſulipatan. She reſolved on this, as much to avoid paſſing the night with the old man, as to know what was become of her ſiſter. Nevertheleſs, he diſſuaded her from it; repreſenting to her, that in all probability the rain had obliged Fatima to put up in ſome place or other, and that ſhe would come to them as ſoon as it was light. He added, that the beſt way ſhe could take

take was to return home; and if Fatima did not come back in the morning, they would both go in ſearch of her.

As much as ſhe hated him, the ſtrength of the old man's reaſon prevailed upon her; ſhe ſuffered herſelf to be perſuaded by him, and they both returned to the cottage, where, after a light repaſt of dates and fair water, they ſpent the time in talking of Fatima's not coming to to them. The young girl did nothing but cry and torment herſelf; and her old lover was not himſelf more eaſy.—As ſoon as it was day they went out of the cottage, and took the road to Maſulipatan. They inquired after Fatima in all parts of the town where ſhe had linen to carry, and were told ſhe had not been there. This did not ſatisfy them; they ſought after her ſtreet by ſtreet, and aſked tidings of her from houſe to houſe; but their ſearch was in vain.

NINE HUNDRED AND SIXTY-THIRD DAY.

THE uncertainty they were in concerning the fate of Fatima threw them into deſpair. They doubted not but ſome misfortune had befallen her. Cadige could not forgive herſelf for not accompanying her; and whenever the old man attempted to comfort her, ſhe upbraided him with his being the occaſion of the loſs of her. He on his part was grieved to the very ſoul, that he could not overcome the obſtinacy of ſo indocile a creature.—They ſpent the following ſeven or eight days in running about the country, in the neighbourhood of the city, to get news of her. They aſked after her at every caſtle and every houſe, for four leagues about, and all to no purpoſe. At laſt, not knowing where elſe to go to ſeek for her, they returned to the cottage in the utmoſt conſternation. The old man, perceiving that Cadige's affliction was without moderation, was himſelf equally afflicted. My dear Cadige, ſays he, with tears in his eyes, do not grieve yourſelf ſo immoderately; I muſt tell you, you have other cares to trouble yourſelf about.—Conſider,

Conſider, that your mother being dead, and your ſiſter gone, you are not ſafe in this place. I am afraid your beauty will expoſe you to the heat of inſolent youth.—Can I, old and feeble as I am, defend you from ſuch aſſaults? Beſides, what have you to maintain you? Can you, in ſo tender an age, provide for yourſelf? Add to this, that the little money I had about me is almoſt ſpent. Here we want every thing. Conſider this, lovely Cadige, and permit me to conduct you to the city, where I make my ordinary abode. You will, in my houſe, have plenty of all things, and ſhall be miſtreſs of my eſtate and fortune.

When the old man had done ſpeaking, he was very uneaſy to know what anſwer the young girl would make him; and he had cauſe to doubt how it would work upon a mind ſo prepoſſeſſed againſt him.

Cadige making him no anſwer at all, and ſeeming to be wholly taken up with the loſs of her ſiſter, he was obliged to repreſent to her again the condition ſhe was in, yet deſpairing to bring her to accept of his propoſition. Nevertheleſs he ſucceeded, and ſhe conſented to follow him wherever he pleaſed to lead her; ſo they both left the cottage, the old man having writ with a coal on the door the name of the place to which he had conducted Cadige, that if Fatima returned, ſhe might know where to find her ſiſter. They alſo locked the door, and put the key in the hollow of a tree, which they were wont to make uſe of on the like occaſions.

The city to which the old man intended to carry Cadige was not above three days journey diſtant; but a man of an hundred years old, and a girl of twelve, were not likely to make long journies of it. They arrived there in ſeven days, and were both ready to faint with fatigue and hunger. The firſt thing Dahy did, for that was the old man's name, was to ſend about the city to buy the moſt excellent meats to refreſh them. His ſlaves were commanded to make the greateſt haſte, and they returning with what they were ſent for, the two travellers ſatisfied their hunger. Then Dahy led his miſtreſs to a very neat apartment, where he left her to take her repoſe, and retired to his own chamber to do the ſame himſelf.

The next day he bought ſeveral rich ſilks, of which he ordered robes to be made for Cadige, and appointed an old ſlave to wait upon her, one that was recommended to him for being as dexterous in dreſſing ladies as any body living. Cadige could not enough admire the change of her condition. She perceived the kindneſs the old man had for her, yet ſhe could not comprehend how ſhe had, in ſo ſhort a time, acquired ſo abſolute an empire over him. She ſometimes thought herſelf indebted to him for all the great advantages ſhe enjoyed, and that ſhe ought to ſet a value upon them, and upon him on their account. However, notwithſtanding all her reflections, the old man's obliging carriage could not diminiſh the diſpleaſure ſhe took in it. Beſides, the fine cloaths and diamonds he gave her every day, he kept his word with her punctually. He ſhewed her a reſpect with which ſhe was charmed; but it did not beget in her the inclination to approve his perſon or his paſſion.

NINE HUNDRED AND SIXTY-FOURTH DAY.

IT was three months before Cadige ſhewed the leaſt ſign of conſolation. The remembrance of her ſiſter mixed bitterneſs with her joy, and took off the reliſh ſhe might otherwiſe have had of the alteration of her circumſtances. She inceſſantly called to mind the advice her dying mother gave her, never to part from Fatima. Nevertheleſs, her ſorrows grew leſs extreme by degrees, either through the change of her fortune, or the common effect of time.

One day when ſhe had tired herſelf with walking, ſhe went to bed ſooner than was her cuſtom. She fell into a profound ſleep, and about morning, when the ideas are moſt clear and lively, ſhe dreamed a dream which made a very ſtrong impreſſion upon her. She fancied ſhe ſaw a young man magnificently dreſſed, whoſe tender air and fair looks gave her a ſenſible pleaſure. While ſhe was looking on him very attentively, he ſaid to her, Ah, Cadige, what did you think of? Have you ſo ſoon forgot

forgot Fatima? Are the fine clothes which Dahy has clothed you with enough to exempt you from the obligation you lie under to ſeek after her? No doubtleſs; and I muſt tell you, you ſhall never be happy till you go to her in the iſle of Sumatra. Look on me, and you will ſee the perſon whom Heaven has deſtined for your huſband. At theſe words the young man vanished, and Cadige awoke. She ſtill had this image preſent in her mind, and did not look on it to be ſo much a dream as an apparition.

What the lovely phantom ſaid to her ſeemed ſo juſt and ſo agreeable to her preſent condition, that it could not but put her into aſtoniſhment; and though ſhe did not think there was really ſuch a man in the world as her dream repreſented to her, yet ſhe could not put that repreſentation out of her mind. Nay, ſhe reſolved, that ſhe might have nothing to charge herſelf with, to engage Dahy to make a voyage to Sumatra; ſhe propoſed it to him that very day after ſhe had this dream, having firſt given him an account of it. The old man heard it with ſurpriſe, and looked upon it as ſomething too extraordinary to be neglected, more than an image formed by the vapours of ſleep, he told Cadige he would really ſacrifice his life to pleaſe her; that he conſented to go with her to the iſle of Sumatra, though there was little likelihood they ſhould hear there what was become of her ſiſter. I am as much ſurpriſed at your dream, continued he, as you can be, and am as deſirous to ſee you have your wiſh as you are yourſelf.

The young girl wanted nothing more to determine her to make a voyage to Sumatra: ſhe would ſcarce give the old man time to prepare every thing in order to it, ſo impatient was ſhe to ſee or at leaſt to hear of Fatima. They agreed to go firſt to the cottage, to ſee whether they could meet with any ſign of Fatima's having been there ſince their departure, and thence they reſolved to proceed to Maſulipatan, where they would embark aboard the firſt ſhip bound for Sumatra. Dahy brought three horſes for their carriage, took all his gold with him, and ſome diamonds which he ſewed up in a leather girdle he wore about his waiſt: the reſt of his money he left with an old man a friend of his, charging him to tell Fatima, if ſhe

ſhould

ſhould come to his houſe to inquire after them during their abſence, that they deſired her to ſtay there till they returned. They then took their leave, and mounted on horſeback: Dahy choſe the beſt of the three for his own riding, and took Cadige behind him; the woman ſlave mounted the other, and the third was loaded with their baggage, and led along by a black ſlave,

Thus did they travel for two days, at the end of which they arrived at the cottage of the two ſiſters. They found the key where they had put it, in the hollow of the tree, and entering the hut, ſaw nothing out of the ſame place where they left it; nothing that could give them the leaſt reaſon to conclude Fatima had been there ſince their departure. This confirmed them in their reſolution to go to Sumatra. They continued their journey to Maſulipatan, where Dahy ſoon learned that a ſhip of Achem, laden with rich merchandiſe, was to ſet ſail in two days. He went smmediately to the maſter, and bargained with him for their paſſage. He then returned to Cadige, and laid in for her a ſtore of every thing pleaſant or proper to ſoften the fatigue of ſo long a voyage, ſelling off his horſes, which were of no uſe to him now he was to embark.

NINE HUNDRED AND SIXTY-FIFTH DAY.

TWO days after they ſet ſail with a fair wind. Dahy's young miſtreſs was a little frighted to ſee nothing but ſky and water: however the hopes ſhe had of hearing news of her ſiſter, made her have a good heart. The old man did all he could to amuſe her; ſometimes he told her pleaſant ſtories, and ſometimes entertained her with ſerious and ſolid things, to form her mind and manners. At laſt thinking he could not have a better opportunity, he reſolved not to keep her any longer in the dark, but inform her who and what he was. She believed there was ſomething extraordinary in the inclination he had for her; but ſhe looked upon it as an effect of

of caprice, and was ſtrangely ſurpriſed when he began his diſcourſe in the following terms.

As feeble and decrepit as I appear to you, know, fair Cadige, that I am immortal. He ſtopped a little at theſe words, to obſerve what paſſed in the ſoul of the young girl, upon hearing a declaration which ſhe ſo little expected: he preſently perceived it threw her into a ſtrange confuſion. She could not at firſt think him in earneſt; but the character of an old man not agreeing with raillery on any occaſion whatſoever, made her conclude he ſpoke the truth. My Lord, ſays ſhe, I am ſo much indebted to you for all your favours, that I ought to rejoice in all your advantages; but when I conſider that that which you now inform me of, cannot be of any great uſe to you, I do not know whether I ſhould not diſoblige you, if I ſhewed any ſigns of joy upon hearing it. In effect, purſued ſhe, you ſeem to be ſo depreſſed by infirmities, that you cannot ſure take any great pleaſure in life.

It would be a heavy burden to me, replied the old man, and I ſhould reproach Heaven for having endowed with advantage which it refuſes to men, if I were really what I appear to be: but you will be ſtill more ſurpriſed, charming Cadige, when you know you never yet ſaw me in my true form. My looks naturally are ſuch as are more likely to pleaſe than frighten the fair ſex, and are the more proper to inſpire warm deſires, for that they are animated by a perpetual youth. Jaſmires and roſes ſhine on my complexion. In a word, whatever is to be met with in the graces, adorns my countenance, and is ſpread over my whole perſon. Why then, ſaid Cadige, impatiently interrupting him, do not you immediately reſume ſo charming a form? You cannot but get by the change. Ah! replied Dahy, ſighing, that is not in my power, and herein lies all my trouble. I am no otherwiſe ſenſible of ſo great a misfortune, but only becauſe I appear before your eyes under ſo diſagreeable a figure. And will this misfortune have no end to it? ſays the young damſel. It is in your power alone to put an end to it, replied he; and you have nothing to do in order to it, but to love me. If ſo, ſays ſhe, very frankly, I am afraid you will never change your ſhape. But, my Lord, added ſhe, how can I give credit to ſuch ſurpriſing things as you tell me? Only hear

hear what I have to ſay, my queen, replied Dahy, and you will no more doubt of the truth of it.

What I am about to tell you, continued he, will eaſily convince you that I am not a man. I am a Genii; there are two twin-brothers of us, equally handſome, equally knowing and powerful. My name is Dahy, and my brother's Adis. The empire that the ſtate of Genii gave us over all natural things, does not hinder our being ourſelves ſubjected to the power of a Brachman of Viſapour, who has by his ſcience eſtabliſhed an abſolute dominion over our ſpecies. He took a liking to my brother and me: and to ſhew how he loved and confided in us, he entruſted us with the guard of a miſtreſs of his, on whoſe fidelity he did not very much depend.

NINE HUNDRED AND SIXTY-SIXTH DAY.

WE ſerved him carefully in that employment: the lady was always attended by Adis or me. For a good while all things went as they ſhould do: happy for us if her caprice had not altered the poſture they were in! The lady did not appear to us to have an inclination for any one, nor even ſuch a deſire to be thought beautiful as put her on any act of indecency; but inſenſibly ſhe became melancholy; and a little after that, her melancholy turned to pining. She ſighed always amidſt the pleaſures provided for her by Canſou, the name of the Brachman her lover; and ſometimes would caſt her eyes on Adis and me, as if ſhe implored our compaſſion for ſome ſecret uneaſineſs which troubled her. We were ſurpriſed at this alteration, which turned the freſh colour of her complexion into a languid paleneſs, and had as ill an effect upon her health. My brother and I would often ſay to one another, What has ſhe done to herſelf? What can make her differ ſo from what ſhe was not long ago? Alas! we were very far from imagining that we were ourſelves the occaſion of the change that ſo ſurpriſed us.

This

This unhappy lady, having us always before her eyes, had taken too much notice of our charms. She had gazed on us ſo long, that in the end ſhe loved us; and what engaged her in that paſſion more than any thing elſe, was, as ſhe afterwards owned to us, our fair long locks that flowed in ringlets on our ſhoulders. (Here young Cadige, calling to mind her dream, caſt her eyes on the old man with aſtoniſhment, and found that ſhe began to have an intereſt in the ſtory; ſhe never had minded what he ſaid ſo much before.)

My brother and I obſerving, continued Dahy, that time, very far from giving any relief to the lady's ſecret pains, rather augmented their violence, reſolved to do our utmoſt to oblige her to unboſom herſelf to us. One day, therefore, when we were both with her, and the Brachman was gone to preſide in an aſſembly of Fairies that was held on the borders of Grand Tartary; Fair Lady, ſaid my brother, we have a long while obſerved that ſome ſecret trouble diſquiets you: we are deſirous to know the cauſe of it, with a deſign to offer you our aſſiſtance to relieve you; do not conceal it from us: and if our help can contribute to reſtore your peace of mind, depend upon our zeal and our care.

Indeed we ſhould have been mightily pleaſed, if we could have recovered her out of the languiſhing ſtate ſhe was fallen into; for we had both conceived a friendſhip for her. Adis's diſcourſe threw her into the greateſt confuſion. However, as it afforded her an opportunity to declare herſelf, which ſhe had long wanted, ſhe would not neglect it. You are too generous, amiable Adis, replied ſhe, with a languiſhing air, to concern yourſelf for an unhappy woman, not worth your minding. Do not, I beg of you, deprive me of the poor comfort of deploring in ſecret my miſery, for which there is no remedy.

What do you ſay, fair lady? cried I; is not the miſery you endure to be remedied? What is the nature of it? Such, replied ſhe, is the rigour of my deſtiny, that if any thing in the world could ſoften it, it would only be the compaſſion you ſhould have for me. Ah! ſaid I, if compaſſion would help you, you ſhould have it entirely. But wo do not confine ourſelves to pity you, we ſhall not be ſatisfied unleſs our good offices can diſſipate this deep melancholy

melancholy that makes you pine away ſo, and inſenſibly conſumes you. If you are troubled with any unknown diſtemper, you know our knowledge extends to the ſecrets of nature, and we can correct the worſt diſpoſition of body: or if the Brachman has vexed you by uſage not ſuitable to your merit and affection for him, you are not ignorant that we have an influence over him. Speak then, amiable lady; confide in us, and give us the means to ſhew you our readineſs to bring him into a better temper, and reſtore you to your former ſtate of happineſs.

NINE HUNDRED AND SIXTY-SEVENTH DAY.

FARZANA, ſo the lady was called, returned me this anſwer:—My health is not impaired, nor has Canſou given me any cauſe of complaint; yet I ſuffer the moſt cruel pains; and if you knew them, as zealous as you are to aſſiſt me, I know not, charming Dahy, whether I ſhould find you ſo diſpoſed. Ah! Madam, cried my brother, you wrong us; put us to the proof, and you will judge of us more favourably. What if I ſhould tell you, replied ſhe, bluſhing, that it is you, both of you, that cauſed the diſeaſe you would cure? Who, we? cried I, in confuſion, though I did not yet comprehend what ſhe meant; how could we do a thing ſo contrary to our intention?

I have ſaid too much, anſwered ſhe, not to tell you the reſt; and ſince you preſs me to it, know ye two amiable brothers, that I have not been able to defend myſelf againſt your charms. In vain did I oppoſe the progreſs they made every day in my heart; and my oppoſition reduced me to the weak condition in which you ſee me.

She then ſet out in the moſt lively colours how much ſhe had reſiſted this paſſion. And is it poſſible, ſaid I, that the conſideration of your honour, your eaſe, and your gratitude to the Brachman, could not defend you from the

the ſentiments you declare to us? Did you thoroughly repreſent to yourſelf how fruitleſs they would be to you? Upon which my brother and I did all we could to bring her to reaſon: but it was too late; the diſtemper had taken too deep root.

Farzana heard us out without interruption; ſhe ſeemed to be a little more eaſy in her mind than ſhe was before: her being diſcharged of a heavy load by the declaration ſhe had made, was ſome comfort to her, Not that ſhe could conceive the leaſt hope from the manner of our receiving the confeſſion ſhe had made us; but it is ſo natural to deſire that the object we love ſhould know the trouble it is the cauſe of, that we always look on the occaſion of diſcovering it as an advantage.

The lady flattered herſelf we ſhould at laſt be moved by ſo much love and perſeverance. This hope for a while gave her ſome relief: but that time inſenſibly paſſing away, and ſhe not receiving the conſolation ſhe wiſhed for, her paſſion returned upon her with greater violence, and threw her again into her former languiſhing condition. This mightily perplexed us. Canſou's orders would not ſuffer us to leave her, which every day expoſed us to the reproaches ſhe inceſſantly caſt upon us.

Cruel as you are, ſaid ſhe to us, will you let me die without pity, when it depends on you alone to make me cheriſh a life I deteſt? Has the generous kindneſs of relieving the miſerable, ſo powerful on noble minds, no influence upon your's; and can you take delight in my ſufferings? Fair Farzana, replied I, what can you expect of us? Should we flatter a diſeaſe we cannot cure? Shall we betray the Brachman that puts ſuch truſt in us? Will you betray him after all that he has done for you? It was not by compulſion that he took you from your parents, who uſed you ſo barbarouſly; you conſented that he ſhould carry you off, and did not ſcruple to make him happy. Take courage then, and deliver yourſelf from that dominion which a ſhameful paſſion has uſurped over you.

The lady had no patience to hear me talk ſo. Why, cried ſhe, is it ſo great a crime to have tender ſentiments for two brothers, whom one cannot look on without loving? Why then have I you every day in my view? Is not the paſſion you condemn pardonable among ſome people?

people? Can you think I am in love with an old man, whoſe love I have not endured, but out of gratitude for what he did for me? And muſt I eternally be the victim of my gratitude?

But, Madam, ſaid Adis, grant that this weakneſs, which you would excuſe, merited indulgence, and a return on our part, would you not ſtill be to blame for extending it too far? Ought my brother and I to be both the object of it? I own, replied ſhe, bluſhing, there is ſomething extraordinary in my paſſion, but I am not miſtreſs of it. You both of you appear ſo equal in merit, that I cannot determine to chooſe one without ſighing for the other; and I ſhall not have peace of mind, if you do not both make ſuitable returns to my tenderneſs. How, cried I, do you really pretend to engage us both, and flatter yourſelf that my brother and I will agree to ſo odious a partnerſhip? Why not, replied ſhe; you are ſuch friends that you cannot be jealous of one another. In a word, I have ſaid it: fate diſpoſes of my inclinations. It is to no purpoſe to reſiſt them: and if you have not compaſſion on a wretch whoſe ſufferings you are the cauſe of, you my expect to ſee very ſuddenly an end of the languiſhing life which I have ſo long led.

NINE HUNDRED AND SIXTY-EIGHTH DAY.

ALL her diſcourſe with us was on this ſubject. I muſt own her ſentiments appeared new to me, and I could not enough deplore her folly and caprice.

As I was one evening alone with her, ſhe was more melancholy than uſual. I aſked her what new cauſe of affliction ſhe could have; ſhe replied, Ah cruel! ſhould you aſk me that queſtion? Do I ſtand in need of any other cauſe of grief to bring me into my preſent condition? Is not your cruelty ſufficient to depreſs me? Fair lady, replied I, ſince my brother is as guilty as I am, why do you addreſs all your reproaches to me only? Do not confound your brother with yourſelf, ſaid ſhe languiſhingly, he has done all I expected of him for my repoſe.

I muſt

I muſt confeſs I thought I had miſtaken her. Has Adis, cried I, done all you expected of him? Yes, ſays ſhe, coldly; what is there in it that you need be ſurpriſed at? Do you think every one's heart is as hard as your's? He was moved by my tears, and yielded to my paſſion. He was charmed with his fortune, and ſorry for nothing but that he had loſt ſo much time in obtaining it. And are you not ſatisfied, ſaid I in a ſort of a rage, to have ſubjected him to the power of your beauty? Muſt you have another conqueſt, and do you think to ſeduce me as you have done the too eaſy Adis? Yes, my dear Dahy, replied ſhe, caſting the moſt paſſionate look upon me; yes, I want the conqueſt of your heart to make me happy. Ah! have not all my ſufferings for you rendered me worthy of one kind token of compaſſion?

Ah Farzana, replied I, after what you have told me, I cannot believe you love Adis, ſince you ſigh after his unfortunate brother. I love him tenderly, anſwered ſhe; I would ſacrifice a hundred lives for him; and it is the extreme love that I bear him which adds fuel to the flames that conſume me for his brother. I have told you already I think you ſo like one another in every thing, that both the one and the other of you make the ſame impreſſion on my mind. Adis's kind ſentiments for me, as dear as they are to me, cannot make me happy, if I do not inſpire you with the like. In fine, my charming Dahy, I die unleſs you yield to my love. Will you be more inexorable than your brother? Are you aſhamed of following his example? Ah! do not reſiſt me any longer, or before your eyes you ſhall ſee me pierce this unfortunate heart, which you have not thought worth poſſeſſing.

Having ſaid this, ſhe ſhed a flood of tears, and threw herſelf at my feet with all the moſt moving ſigns of an ardent affection; inſomuch, that I really believed ſhe would make away with herſelf, if I continued oppoſing her will. What a moving ſight is a beautiful woman in tears! And how difficult is it to perſiſt in a reſolution which ſhe combats with in that condition! I was as weak as my brother; for he informed me afterwards, that the cunning Farzana made uſe of the ſame ſtratagem to ſeduce him; that is, ſhe engaged us both to love her, though ſhe loved neither of us, nor intended to crown the wiſhes ſhe might raiſe.

Having

Having thus overcome both our reſiſtance, ſhe in a little while recovered all her charms. Her eyes became brighter, and the ſatisfaction of her mind re-eſtabliſhing her health, a natural gaiety appeared in all her actions. Adis and I were charmed to ſee her ſo beautiful. However, her beauty, as perfect as it was, did not create in us the leaſt jealouſy. Perhaps, indeed, the lady might have found our union to be fraternal, had ſhe rendered us more happy.

NINE HUNDRED AND SIXTY-NINTH DAY.

THOUGH our treaſon againſt the Brachman was not ſo heinous as it might have been, yet we ſometimes felt a remorſe for being guilty of it. But our common miſtreſs, well verſed in the art of pleaſing, knew how to eaſe us of any troubleſome ſcruple. She by degrees made us loſe the ſenſe of our crime, yet never would render us more criminal: we had not a true paſſion for her. However, we led a pleaſant life enough, till our too great confidence drew upon us the misfortune which is the occaſion of your preſeut ſurpriſe.

The Brachman had an ugly black ſlave called Torgut; his uſual employment was to curl the mane of a Tartarian horſe, which Farzana rode when ſhe took an airing any where. This deformed negro had the boldneſs to aſpire to his miſtreſs's favour, and to make her a declaration of love. As no body miſtruſted him, he eaſiy found an opportunity of doing it when ſhe rode out, and we were not with her; for at that time we were otherwiſe employed by Canſou. She was on horſeback, and he followed very near her. Nature, to make amends for the ugly face and ſhape ſhe had given him, had beſtowed on him a great deal of wit; he told ſtories very pleaſantly, and Farzana delighted to hear him tell them. That day he entertained her with his amours with ſeveral girls, whoſe good graces he had been happy in. Hero Torgut, ſays the lady ſmiling, does a man of thy figure

boaſt

boaſt of favours? Why not? replied the black ſlave. Am not I made like another man? Yes, truly, or I am very much miſtaken, ſince I aſpire to have you myſelf among the reſt of my conqueſts.

This diſcourſe of the negro's made Farzana again burſt out a laughing; ſhe thought nothing but that he talked ſo to divert her. Haſt thou a deſign upon me? ſays ſhe; I am glad to hear. I ſhall take care, I aſſure thee, to arm myſelf againſt a man ſo dangerous as thou art. Torgut was in the ſame tone ſtill, and Farzana continued to humour it, till he puſhed his inſolence ſo far as to propoſe to her to take hold of the occaſion, pointing to a meadow that was by, and ſaying its flowers invited them to the joys of love.

As ſhe did not ſuſpect he was in earneſt, ſo ſhe was no more angry at this diſcourſe than the reſt: which ſo emboldened the ſlave, that the lady could not help ſeeing at laſt he was far from jeſting with her. She fell into a paſſion, aſſumed the high tone, and bade him, with words full of contempt, go ſay as much to ſome ſlave worthy of nobody but himſelf, threatening to complain to Canſou of his inſolence. The reprimand ſhe gave him had not the effect ſhe expected. As hideous as Torgut was, he had ſo good an opinion of himſelf, that, notwithſtanding ſhe had treated him thus, he doubted not ſhe rejected the offers of his ſervices, not ſo much out of averſion to his perſon, as out of ſecret affection for another. He was cunning and diſcerning; he knew the Brachman was old, and not very proper to preſerve the conſtancy of ſo briſk a lady; he therefore reſolved to watch her, and left no ſtone unturned to ſurpriſe her with the lover whom he thought happier than himſelf. His labour was not in vain. It was not long before he diſcovered our intrigue, and was ſo enraged at it, that he formed the deſign of ruining us. He told Canſou how we had betrayed him, and added a great deal of his own invention to what he had ſeen, to irritate him againſt us.

The Brachman fell into a terrible paſſion at this report, which he reſolved to be further enlightened in. He pretended to go a journey; and during that feigned abſence, he found an opportunity to ſurpriſe Adis and me

me with Farzana. She had given us leave to bathe with her: we were all three locked in the bathing-room; but all our precautions to prevent diſcovery ſignified nothing. The ſcience of the Brachman rendered all our meaſures uſeleſs; the doors of themſelves opened to him at his approach; he looked, when we ſaw him coming, like a wrathful judge. Our nakedneſs not permitting us to throw ourſelves at his feet to implore his mercy, we dived into the water to hide our confuſion. Happy for us, if that element could alſo have concealed our crime as it covered our bodies. Farzana, more bold than either of us, endeavoured to excuſe us, and to diminiſh her fault by diſcourſes, which only augmented Canſou's fury; he threw at us two or three looks which were the beginning of his vengeance. You raſcals, ſays he to my brother and me, the moſt cruel torments are pains too light for your crimes; but your condition of Geniis not ſuffering you to die, I ſhall reduce you to a ſtate a hundred times worſe than the death from which you are exempt. And thou wretch, added he, turning to the lady, ſince the honour of my bed and my favours could not oblige thee to be faithful, thou alſo ſhalt be puniſhed for thy ingratitude. At the ſame time, without ſtaying to hear our excuſes and complaints, he ſet about his infernal arts. How dreadful were they! The ſky in a moment was darkened, and not a glimpſe of light to be ſeen in our apartment. The thunder we heard ſhocking us with its terrible noiſe; the winds whiſtled over our heads, and the earth trembled beneath our feet.

NINE HUNDRED AND SEVENTIETH DAY.

TWO hours did we remain in that diſmal obſcurity, expecting the puniſhment that was reſerved for us: after which the ſky became as ſerene, and the day as bright as before. But how were we ſtruck with aſtoniſhment when, inſtead of being in a magnificent palace and ſtately baths, my brother and I found ourſelves in a barren

barren country, both of us covered with tatters, and under the form of two little old men, ſuch, fair Cadige, as I now appear before you. Ingrates, ſays the Brachman to us, take the reward of your crime. That power and knowledge of all natural things which you enjoyed by your condition of Geniis, are no longer of any uſe to you, or rather they ſhall be taken from you, and you be reduced to the ordinary ſtate of men which you ſeem to be: you ſhall know nothing, you ſhall be capable of doing nothing, but what they know, and what they can do; you ſhall not, indeed, like them, be ſubject to the empire of death; but all the advantages you enjoyed over them ſhall be taken from you. Canſou, having pronounced this ſentence, was deſirous to know the circumſtances of our treaſon; we told him all very ſincerely, we informed him how we were ſurpriſed by Farzana's declaration; what we did to drive that whimſy out of her head; how we ſtruggled againſt her temptations; what arts ſhe made uſe of to ſeduce us, and what remorſe we felt for having abuſed the truſt he put in us.

All which ſo moved his good nature, that he began to be ſorry he had gone ſo far with his conjurations, as not to be able to recal them upon our repentance; he thought there was more weakneſs than malice in our proceedings; and having always had a kindneſs for us, his heart was touched in our favour. Children, ſays he, the conjuration I have made is too ſtrong for me to reſtore you to your former ſhape and beauty; but I can a little ſoften the rigour of your deſtiny: you ſhall recover your natural form, and all the advantages which belong to it, when each of you meet with a young girl under twenty who loves you. Ah, my Lord, cried my brother, what hopes have you left us? What girl will ever have a liking to ſuch figures as ours? Such a thing may happen, replied the Brachman; it is not impoſſible. Live in expectation of it; and be aſſured you can never recover your former ſtate on any other condition. Go, my friends, continued he, and ſubmit to your fate without grumbling; you muſt be parted, that each of you may ſeek after what is proper for him. He then appointed each of us a place of abode; it was about ſixty leagues from one another: he gave us about fifty thouſand

ſequins

ſequins apiece out of his treaſury, that we might have an honourable ſubſiſtence during our misfortune, he made us lay aſide our tatters, to put on robes more ſuitable to our condition. After which he embraced us, and wiſhed us a ſpeedy end to our miſery.

As to Farzana he was inflexible; he turned her into a frog, and confined her to a fen, with Torgut for her companion; having found out by his art that that ſlave diſcovered his miſtreſſes crime only out of ſpite for her deſpiſing him. Thus both the accuſer and the accuſed were metamorphoſed into frogs, and condemned to ſpend the reſt of their days in the ſame fen; where the only comfort they could have, was the hope that it was in their power to make an end of one another.

When my brother and I left the Brachman, we prepared to go to the places that had been appointed us. We wept bitterly when we parted, thinking we ſhould never meet again till we had recovered our former ſtate, which we thought would not be very ſuddenly, conſidering what condition it was to be upon.

NINE HUNDRED AND SEVENTY-FIRST DAY.

WHEN I entered at the city which was to be my place of reſidence, I applied myſelf to the improvement of my fifty thouſand ſequins; judging rightly that I ſhould have occaſion of economy to keep me from want, before the time came to put an end to my ſuffering. To this purpoſe I fell into trade; and as well by my own commerce as by that of my factors, in leſs than three or four years I had wherewithal to live very handſomely, without breaking in upon my main ſtock.

To fulfil the Brachman's predictions, I muſt, you ſee, find out ſome young perſon that will take a liking to me. In the town where I lived, the ladies by good luck were not locked up in a ſeraglio, as they are in other eaſtern countries: they enjoyed all manner of reaſonable liberty; I viſited

I viſited them every day; I made one in all their diverſions. In fine, I did what I could to arm myſelf againſt the influence of the malignant ſtar that purſued me; and living after this manner, I ſoon became beloved by every body. Ah! good man, ſaid they, he ſeems to be made for pleaſure only; what muſt he have been in his youth, ſince with one foot in the grave he loves diverſion ſo much? The ladies, above all, lifted me up to the ſkies, and ſet me as a pattern to all their huſbands: there were only ſome of the latter, who out of ſpite animadverted on my conduct. This man, ſaid they, ſpeaking of me, is mad ſure, to be ſo fond of pleaſure at an age when he can have no taſte of it. As for me, I gained my ends by it, and laughed at whatever they could ſay of me, never going out of my way to pleaſe them; nevertheleſs, as much pains as I took, as much addreſs as I uſed, to engage ſome young woman or other to fall in love with me, I had no ſucceſs, nor was ever likely to have any.

I did not confine myſelf to the city where I dwelt, though there were abundance of young girls there: I travelled the country for above one hundred and fifty miles about, and all that I got by it was to find that nobody liked me. The thoughts of this threw me into deſpair, and I had not patience enough to carry me through my misfortunes. Two hundred years and more I have been employed in the uſeleſs ſearch of ſome kind young creature to put an end to them by her affection for me. I was the wonder of all the world; people could not imagine how came to live ſo long. Thrice have I already ſeen the inhabitants of the city renewed: I have buried all thoſe who ſaw me ſo broken at the beginning of my ſettlement there, and their children's children after them. It was the general whiſper among them, what kind of man is this? there is no alteration in him. The moſt ancient fathers pointed at me to their grand-children; See there, ſaid they, the good man Dahy, we never knew him younger in our lives; he was always as old and infirm as he ſeems to be at preſent, and we heard our grandfathers ſay, when we were young, that they never ſaw him otherwiſe. The common people called me nothing but the eternal old man: the men of letters, nothing but

the Indian Neſtor, ſaying I had ſeen more generations than he of Greece had done.

I could not tell what to reſolve upon, having in vain ſo long endeavoured to procure the love of ſome young woman under twenty; and was returning from Maſulipatan to the city where I uſed to reſide, when I met you and your ſiſter. You will find by what I have told you, lovely Cadige, why I was charmed at the ſight of you. But, ah! I obſerved with pain how far I was from being acceptable to you. Here Dahy finiſhed his relation, and wept when he had done, not ſo much at the remembrance of his misfortune, as out of grief for his young miſtreſs's averſion to him. Cadige was herſelf troubled for him, and thought ſhe could do no leſs than endeavour to comfort him. Generous Dahy, ſays ſhe, your misfortunes touch me; they are ſo uncommon, that I could not believe them if you had not told me yourſelf. Oh that I could deliver you from them! You ſhould ſee how grateful Cadige would be for the obligations you have laid upon her. You will ſay, perhaps, it is in my power to put an end to them; that I have nothing to do but to love you, and you ſhall recover your former ſtate;—but is my heart at my own diſpoſal? My charming Cadige, interrupted the old man, is this all the comfort you will give? It rather adds to than leſſens my miſery. I can do no more for you, replied Cadige: if it is impoſſible for me to overcome the natural averſion I conceived to the form which you offered to my view, ought you to take it ill of me, when that form does not belong to you? Ah! ſays Dahy, with a profound ſigh, it is now become natural to me, ſince I deſpair of recovering my own. The Brachman, however, anſwered ſhe, foretold that it might come to paſs, and you ought not to be without hopes; your courage ſhould conquer the weakneſs you have for me; you ſhould cure yourſelf of it by the indifference of a girl who does not deſerve your concern for her; you ſhould love ſome other young woman who may make you a return of love, and reſtore you to that charming figure which you have ſo much reaſon to be ſorry for the loſs of.

NINE HUNDRED & SEVENTY-SECOND DAY.

YOUNG Cadige pitied the unfortunate old man, being able to do no more for him. But her compaſſion for his misfortune was not what wholly took up her thoughts: her heart was not entirely eaſy ſince her dream; the lovely phantom, whoſe air and white locks had charmed her, ran ſtill in her mind. She ſometimes could not help ſighing when ſhe thought of it; the words ſhe had heard him pronounce, Look on me and you will ſee the perſon whom Heaven has deſtined for your huſband, ſeemed to her to have ſomething myſterious in them; and whether ſhe would or no, ſhe could not help thinking herſelf intereſted in them.

In the mean time the ſhip ſailed onwards with a fair wind, and in fifteen days had made above five hundred leagues; the wind then changed, and there aroſe a kind of ſtorm, which did our voyagers no more harm than the driving them conſiderably out of their way. They were toſt up and down for ſome days, and driven ſometimes to one ſide, and ſometimes to another. At laſt they came in ſight of an iſland which was unknown to them; neither the captain, crew, nor any of the paſſengers knew what iſle it was. As they drew near it they ſaw a great city, built like an amphitheatre, on the ſea coaſt: the ſea being rough ſtill, they ſent a ſkiff aſhore to demand ſhelter, which was granted them.

They then entered the port, and looked round them, to conſider the ſtructure of the city, which being in the form of a creſcent, ſeemed to open its arms to ſerve them for an aſylum againſt the tempeſt. The houſes ſeemed to be more ſolidly than agreeably built, being high and large towers of freeſtone covered with red copper. The people ſwarmed in the ſtreets, and our voyagers had ſoon enough of their company. They had ſcarce dropped anchor when they found themſelves ſurrounded on all ſides by a number of boats, which boarded them, and the people

but of them climbed up the ſhip's ſide in ſwarms: their faces and their bodies were made much like our's; but their looks, their geſtures, and miens appeared ſo extraordinary, or rather ſo extravagant, that there was reaſon to queſtion whether or no they were men.

Their dreſs was as ſingular as their manners; they wore long robes of cotton, on which were painted ſeveral figures of demons in red, green, and yellow, with flames and other odd conceits about them. On their heads they wore a ſteeple-crowned hat, made of paſte-board, and ſtained alſo with different colours.

The firſt thing thoſe iſlanders did, as ſoon as they were got aboard, was to draw up our voyagers in ſeveral files. The latter did not like this familiarity, were reſty, and refuſed to be ſo managed by them; but the people of the city, who could not brook any oppoſition to their cuſtoms, beſpoke them in a menacing tone, and the voyagers found they were not at liberty to do as they would. So they all ſubmitted to be ranged in what order the iſlanders pleaſed: which being done, the latter ſurveyed every rank, and examined exactly all the perſons that came in the ſhip; turning them about as they thought fit, as ſlaves are examined when they are ſold in public markets; they minded moſt the teeth and hair, and took great care to tell every wrinkle in the face.

The voyagers, knowing very well they were the weakeſt, were forced to bear all this, though not without uneaſy apprehenſions of what would be the end of this ſo particular examination. However the event was quite otherwiſe than they expected. The examiners ſet aſide the old ſeamen, and ſeemed to treat them with diſtinction. Dahy, Cadige, and the old woman ſlave remained all the while in the great cabin, and none but thoſe upon deck were drawn up in files. At laſt theſe three appeared alſo. The commander of the townſmen, who was one of the chief Lords of the iſle, and captain of her Majeſty's iſland-guard, was tranſported at the ſight with joy and admiration. He caſt his eyes particularly on the old ſlave; and thinking her worthy his bed, threw himſelf at her feet, and made her a declaration of the paſſion he had conceived for her, and told her he intended to give her a place in his ſeraglio, and make her his favourite. She very

very readily complied with the commander's deſires, and indeed it had been to no purpoſe to oppoſe them. He gave her in charge to the moſt truſty of his confidants, telling him he ſhould anſwer for her with his life; and commanding him, above all things, to take care that no body ſhould uſe the leaſt freedom with her.

NINE HUNDRED & SEVENTY-THIRD DAY.

THE wiſe Dahy, amazed at this depravation of taſte, ſaid to himſelf, Sure there muſt be no women in this country, when an old one can make ſo ſtrong an impreſſion. This thought alarmed him on account of Cadige, whoſe charms he ſuppoſed would produce the moſt terrible effects for him. But his fears were ſoon over: his young miſtreſs had nothing that theſe iſlanders were taken with; and if ſhe ran any danger among them, it was not that which he was afraid of. He was ſtill trembling out of concern for her, when the ſame captain who was ſo raviſhed at the ſight of the old woman, by chance caſt his eyes on the young one. Surpriſed at the richneſs of her dreſs, he ſaid rudely to her, your clothes are very fine, young woman, for ſuch an ugly creature as you are. He then turned about to one of his domeſtics, called him by his name, and bade him carry home that filthy perſon, and ſet her about the dirtieſt offices in his houſe.

Cadige was ready to fall into a ſwoon at this cruel order. It was impoſſible for a girl of her age to bear ſuch hard uſage. She caſt a languiſhing look on Dahy, to implore his aſſiſtance in ſo terrible a conjuncture; and reading both his inability and his grief in his eyes, ſhe had recourſe to tears in this her diſtreſs. But alas what effect could her tears have on ſuch pitileſs and inhuman wretches! A band of them immediately took hold of the unfortunate Cadige, and were dragging her away notwithſtanding her tears and cries. The Genii could not contain his ſorrow at this ſpectacle; he filled the air with complaints and groans, deploring the deſtiny of his miſtreſs.

miſtreſs. The iſlanders looked attentively on him: the charms they found in his perſon, his wrinkles, his back bending with the weight of age, his ſplay feet, and olive complexion; in fine, every thing that gave Cadige a diſguſt to him, was the object of their admiration. The people were ſo tranſported, that it ſtruck them dumb. The exceſs of their aſtoniſhment at firſt hindered their expreſſing it; but on a ſudden they broke ſilence, and gave themſelves up to the extravagance of their joy. Nothing was to be heard but a confuſed cry of praiſe and applauſe: even their captain forgot the gravity of his character, and broke out like the reſt into loud acclamations; nay more, he approached Dahy, threw himſelf at his feet, and laying his paſte-board hat upon the ground, to ſhew his reſpect, Charming old man, ſays he, we are unworthy of pardon in that we did not ſooner pay our duty to you. For my part, I muſt own I was wholly taken up with the beauty of that lovely lady who was with you, and whom I have ſent to my ſeraglio. However as full as my ſoul is of her, I cannot but confeſs that your beauty ſurpaſſes even her's. Suffer us to carry you to our Queen's palace; I doubt not but the great Princeſs will be charmed at the ſight of you, and pay you the honours that are your due. There is not an old man in all her ſeraglio who can compare with you.

The captain was about to continue boaſting of the happineſs which was in ſtore for Dahy, when the latter, interrupting him, briſkly ſaid, Inſtead of making this impertinent harangue to me, reſtore me the young perſon you have taken from me. Who? replies the commander. That unhappy girl there. Ah! amiable old man, do not demean yourſelf by thinking of her, but bend all your thoughts to gain the favour of our great Queen Sheherbanou to whom we are going to introduce you. Saying this, his lieutenant and he took Dahy under their arms, and carried him whether he would or no to the palace.

NINE HUNDRED & SEVENTY-FOURTH DAY.

THE Genii looked on this treatment as an inſult, to ridicule his old age and perſonal defects, and made very melancholy reflections upon it. What will become of me? ſays he to himſelf, as they were hauling him along. Would one think a Genii could be reduced to ſuch a ſtate of miſery and imperfection as mine is? It is not one of the leaſt of my misfortunes to ſee myſelf made the ſport of the children of Adam.

When he came before Queen Scheherbanou, ſhe could not look on him without admiring him and conceiving a paſſion for him. Oh marvellous old man, what propitious deity has conducted you hither, to be the ornament of this iſle? We do not know that our people were ever ſo happy before: let us therefore give a thouſand public marks of our joy. Then turning to the chief Lords of her Court; Second, ſays ſhe, the tender emotions of my ſoul, and be as ſenſible as your Queen of the glory of your country.

As ſoon as ſhe had ſaid theſe words, her courtiers, like faithful ſubjects, fell in with her Majeſty's ſentiments, and holding their hats in their hands, proſtrated themſelves before Dahy. They remained a long time in that poſture, without ſpeaking, or ſhewing any ſigns of life. At laſt they all broke out into acclamations of joy, Long live the incomparable old man, who appears in our eyes like the ſun when he leaves the tropic of Capricorn to return to that of Cancer. Long may he live, and be for ever the happy favourite of our great Queen Scheherbanou! May the ſovereign protector of this iſle, the old monkey we adore, caſt a favourable eye upon him!

After this reception, with which the old man was not ſo well pleaſed as the Queen imagined, that Princeſs commanded the chief of her eunuchs to conduct him to the beſt apartment in her ſeraglio. It was hung with mats: nothing was thought more gallant and ſtately in this country

country than that ſort of furniture; it was the height of their luxury. However, Dahy, either out of ill humour or otherwiſe, was not dazzled with it; he ſcarce deigned to take notice of the magnificence: every thing he ſaw ſeemed to him to heighten his chagrin.

While he was deploring his misfortune the Queen entered his apartment without her train, and coming up to the old man ſaid, You will pardon me for having left you alone ſome moments. Yes, yes, replied Dahy, a little ſullenly; and would to God you would leave me ſo all your life-time! Ingrate, anſwered the Princeſs, is this the return you make me for my paſſion? Pray, ſays he, do not mock me; do you think me ſo void of underſtanding as to imagine my figure charms you? No, no, I know too well that it is more likely to create horror than inſpire love. I am amazed, replied the Queen, that you ſhould not know better the effect that the ſight of you has upon the heart. Can one enough admire that extreme old age that is viſible in all your perſon? She then made a long detail of all the wonderful qualities ſhe diſcovered in him, and that with ſo paſſionate an air, that the Genii could not queſtion her being in earneſt.

Scheherbanou's tranſports ſtirred up Dahy's choler; he reproached her with her ill taſte; and told her that, ſince he was not her ſubject, ſhe ought not to keep him a ſlave. Reſtore me my dear Cadige, continued he, and conſent that we both leave this place. Ah barbarian! replied the Queen, can you reſolve to forſake me? Have not the general acclamations that attended your arrival, nor the honours which have been paid you, been able to inſpire you with the leaſt complacency for my fatal paſſion? At theſe words, the old man, inſtead of complying with her, could not longer keep within the bounds of decency, but had the impudence to tell her ſhe was certainly out of her wits.

NINE HUNDRED & SEVENTY-FIFTH DAY.

AS much as Scheherbanou was in love with Dahy ſhe could not bear his upbraiding her thus with madneſs. However, ſhe bridled her choler as well as ſhe could, and endeavoured ſtill to make him ſenſible of her favour; but finding it had no effect upon him, ſhe ceaſed to put any further conſtraint on herſelf. She called the captain of her guards, ſaying, Bedbacle, take this old man out of this fine apartment which I had given him, and carry him to the black tower; let him keep company with that other old man who alſo ſcorned the tenderneſs of my ſiſter Mulkara: they ſhall both repent at leiſure for having preſumed to be ſo cruel. She then withdrew, and her orders were immediately executed.

Dahy, better pleaſed with her ſeverity than her complaiſance, followed his conductor to the black tower. It was ſome comfort to him that he ſhould have for his companion in priſon another unfortunate old man, and that they ſhould together bemoan their misfortunes. But imagine what was his aſtoniſhment, when entering the room where he was to be confined, he found his brother there. As ſoon as they ſaw one another, they ran into each other's arms, and continued a long time in mutual embraces, their eyes bathed with tears, and neither of them able to expreſs the joy he was ſeized with. At laſt Dahy broke ſilence, and after the firſt tranſport was over, cried, Oh my brother! is it poſſible that I have met with you again? But where, alas! is our meeting? Have we cauſe to thank Heaven for bringing us once more together, ſince he ſeems to have done it to render each of us the witneſs of the other's ſlavery? Ah my brother! replied Adis, though our miſery is rather increaſed than diminiſhed by time, I hope, however, that it will not be laſting. As for my part, anſwered Dahy, I can have no ſuch hope. The Princeſſes who have here laden us with

irons, are not of an age to reſtore us by their love to our former ſhape and beauty.

After this diſcourſe the two brothers demanded each of the other an account of what had happened to them ſince their ſeparation. Dady told Adis how he had met with Cadige, and all that had befallen him to their meeting; he omitted no circumſtance. As ſoon as he had done ſpeaking, ſays Adis, What you have been relating confirms me in my opinion, or rather I am not permitted to doubt of approaching happineſs. Yes, brother, we draw near the happy moment that is to reſtore us to our natural features, and the poſſeſſion of the privileges of our ſpecies, which we have been ſo long deprived of. You will be ſatisfied of it, as well as I, when you hear what I am going to tell you.

I lived, continued he, in the city appointed for my dwelling by the Brachman. I was inceſſantly employed in finding out ſome young beauty that might become enamoured with my frightful figure; when one night I ſaw a young country girl in a dream; ſhe appeared to be ſeventeen or eighteen years of age, and ſaid to me, You hope in vain to meet with a young perſon that may love you in this city. If you will have ſuch a miracle wrought, embark for the iſle of Sumatra. Look on me, for one day you will be ſubjected to the power of my charms. The girl ſeemed to be wonderfully beautiful. I was ſtruck at the ſight of her, and would fain have ſpoken to her, to have made a declaration of the love with which ſhe had inſpired me: but ſhe did not give me time; ſhe vaniſhed, and I awoke.

I thought there was a great deal of myſtery in this dream; I did not look on it as a chimera; on the contrary, I prepared to go to the iſle of Sumatra. Being got to the next ſea-port town, I took hold of the firſt occaſion that offered to make my intended voyage. A ſtorm, which I did not take to be natural, drove us out of our way, as you were driven, and obliged us to put into this port. Queen Scheherbanou was then abſent, and the Princeſs Mulkara, her ſiſter, governed in her room. When the people ſaw me, they extolled my deformity as much as other nations would have applauded the moſt celeſtial

celeſtial beauty. The officers of the palace carried me to Mulkara in triumph. The Princeſs was not proof againſt my extreme old age. She did not hide her love for me, but declared it much after the ſame manner as the Queen did it to you. I thought at firſt they mocked me, and that theſe iſlanders behaved themſelves ſo to divert themſelves at my expence. This made me laugh at the Princeſs's firſt panegyric on my beauty. But ſhe went on ſo amorouſly, that I at laſt was convinced of my error. I loſt all patience, and, in the fury of my tranſport, ſaid things to Mulkara as diſreſpectful as what ſhe ſaid to me was extravagant. Our converſation did not end ſo lovingly as it began. My Princeſs in a rage ordered me to be carried to this priſon, where ſhe reſolved I ſhould remain till I had more favourable ſentiments for her, and had aſked permiſſion to expiate at her feet the outrage I had done her charms.

I find no manner of diſpoſition to do what ſhe expects of me, and am prepared to ſuffer whatever ſhe ſhall condemn me to. But my comfort in my misfortune is, that I ſhall have a brother for my companion, whom I tenderly love, and whoſe preſence will render all my pains the more ſupportable. Adis here ended his diſcourſe, and Dahy ſaid to him, there is one circumſtance in your relation which very much ſurpriſes me; the country girl whom you ſaw in your dream, and the words ſhe addreſſed to you. I cannot enough admire the agreement there is between your dream and that of Cadige. It ſeems no leſs ſtrange to me than it does to you, replied Adis; and what perhaps you will think more ſtrange than all the reſt is, that the country girl whom I ſpoke of is always preſent in my mind; ſo well I preſerve her image there, that I think I ſee her every moment.

While Adis and Dahy were thus talking, the captain of the Queen's guard came to the black tower, and addreſſed himſelf to them: indiſcreet old men, bleſs the goodneſs of our amiable Sovereign and the Princeſs her ſiſter; inſtead of puniſhing you for your want of reſpect to them, they pardon you; they will not only forget what is paſt, but are reſolved to cauſe divine honours to be paid you.

NINE HUNDRED & SEVENTY-SIXTH DAY.

THE captain thought the Geniis would have taken this for a high compliment; but they were ſo far from liking it, that they uſed him very roughly; they refuſed to follow him. But he, having orders to conduct them to the pagod, he bade his guards ſeize them, and bear them away by force. The High Prieſt, and the miniſters of the pagod, received them at the gate;—they were all clothed in long robes made of mats, having alſo long trains; on their heads they wore ſtraw-hats painted of ſeveral colours. In honour of theſe two new deities they ſung verſes, the ſenſe of which was, that theſe two marvellous old men had been over all the iſles of the ocean, and conquered them by the ſole luſtre of their charms, and that to the envy of all the nations of the earth, preferring that iſland to all others, they came to ſettle their reſidence there in honour of Queen Scheherbanou. At the end of every verſe they bowed their heads to the Geniis. After theſe firſt honours they made them aſcend, amidſt the acclamations of a numerous aſſembly of people, up a great ſcaffold ſix or ſeven foot high, where were two little thrones of ruſhes prepared for them. The ſcaffold was erected in the midſt of the pagod, and at the foot of the ſcaffold was an altar, on which were to be ſacrificed a goat and a pig. Adis and Dahy thought it was in vain to make any oppoſition, and therefore prudently ſubmitted, without murmuring, to all the extravagancies of theſe iſlanders.—They ſat on their thrones, and caſt their eyes around upon the aſſembly, whoſe looks they obſerved to be all fixed upon them. They took particular notice of the Queen and Mulkara, who ſat with all the Princeſſes of the blood on a little amphitheatre by themſelves.

The victims were ſlaughtered, and a prodigious quantity of incenſe burned with them; as alſo horſe-hair, dung, parchment, and feathers, which made ſuch a thick ſmoke, that it would perhaps have choaked the two deities

deities to whom the ſacrifices were made, had they not been immortal. After theſe fumigations, which made every body cough and ſneeze during the ceremony, the women and maids gathered about the altar, and began their ſongs and dances. But all on a ſudden their dances and ſongs had a ſtop put to them, by an event which cauſed an extreme ſurpriſe in the ſpectators. Adis and Dahy loſt their form of old men, and recovered that which was natural to them. They became the ſame as they were when Farzana tempted them to commit the crime that was the occaſion of their loſs of it. What a hideous change was this! the miniſters of the pagod, frighted at the metamorphoſis, which they took for an ill omen, withdrew as faſt as they could. The women that ſang and danced fled from the altar in a panic fear. The Queen, and the Princeſs her ſiſter, felt their tenderneſs turn to horror, and returned to their palace. The pagod was deſerted in a moment. Nobody remained with the two Geniis, who could not at firſt believe their own eyes. However, as all their former knowledge was reſtored to them with their ſhape and beauty, they knew that the conjuration was deſtroyed by two young women, who had been charmed by their figure as old men, and taking a diſguſt at their new form, had fled away with the reſt.

While they were rejoicing at a change by which they recovered all the advantages they had loſt, they on a ſudden ſaw the Brachman Canſou appear in the pagod; he was accompanied by a young girl whom Dahy knew to be Fatima, and Adis thought her ſo like the perſon he had ſeen in his dream, that he cried out as ſoon as he perceived her, Ah! that is the lovely young country-woman whoſe memory is ſo dear to me. Yes, Adis, ſays the Brachman, it is ſhe herſelf, and I have brought her to you to complete your happineſs. In fine, my children, purſued he, looking on the two Geniis, you are at laſt delivered from the cruel ſtate to which my wrath reduced you. I was ſorry to ſee you continue in it ſo long, but I could not free you from it ſooner. It was I, who by dreams made you form the deſign of going to Sumatra; and it is I who, by tempeſts which I raiſed, drove you on this iſle, knowing what would happen

happen to you here. Dahy, go and bring Cadige to her ſiſter, that they may have the pleaſure of ſeeing one another again.

Dahy flew like lightning to the captain of the guard's kitchen, whence he carried her to the pagod; the advantage of Genii giving him now a power above all human reſiſtance. The two ſiſters ran to each other's arms, and embraced with tranſports of joy. The eldeſt gave herſelf without any reluctance to the fair Adis; and the youngeſt rejoiced to find thoſe features in Dahy, which ever ſince her dream ſhe had ſtill in her mind; ſo ſhe readily conſented to make him happy. After which, ſays Canſou to the Geniis, Adieu, my children! you are no longer ſubject to my power; I give you both your liberty. Carry theſe two young creatures where you pleaſe, and live all four of you together in perfect union. At theſe words he vaniſhed; and the two brothers conveyed their miſtreſſes to an iſland inhabited by Geniis.

This, continued the old man who ſpoke to the Calif, is the ſtory which I told this young man, and which made us both laugh ſo heartily. Haroun Arraſchid and the fair Sultanum, his favourite, let the old man know they were very well pleaſed with his relation; and at the ſame time deſired the young one to tell them alſo a ſtory in his turn; which he did in the following manner.

THE HISTORY OF NASIRADDOLE, KING OF MOUSSEL, ABDERRAHMANE, A MERCHANT OF BAGDAD, AND THE FAIR ZEINEB.

THERE was a very rich young merchant of Bagdad, called Abderrahmane; he lived like a perſon of quality. The principal lords of the Calif's court, your Majeſty's predeceſſor, were always dining with him. All the people of faſhion in the city were welcome at his table, as well as ſtrangers that came to viſit him; he naturally loved to oblige all mankind; whoever had occaſion for his purſe, had free recourſe to him without being afraid of a refuſal; and thoſe whom he had laid obligations

obligations on, did not tire out his generosity by desiring new ones. Nothing was talked of in the city but his humanity and bounty. His body was not less beautiful than his mind. In a word, he passed with every one for an accomplished young man.

One day as he entered a Fiquaa shop he perceived a handsome genteel young stranger sitting at a table by himself; he sat down by him, and they began a conversation together on several subjects. If the stranger was very agreeable company to the Bagdadin, the Bagdadin was the same to him. They liked one another so well, that they agreed to meet again there the next day, which they did accordingly. There was such a sympathy of souls between them, that from that time they commenced a strict friendship. By misfortune for Abderrahmane, the stranger was obliged to depart the next day, to return to Mousel, where he said he was born. Pray, my Lord, says the Bagdadin, do at least the favour to tell me before you go who you are. I am suddenly to take a journey to Mousel, to whom must I apply to have news of you? You need only, replied the stranger, come to the King's palace: you will soon see me there; and you may assure yourself I shall be heartily glad to see you. You will then know who I am, and we will there cement that friendship, the foundation of which we laid here.

NINE HUNDRED & SEVENTY-SEVENTH DAY.

ABDERRAHMANE was troubled at the departure of the stranger, and all his comfort was that he should see him again at Mousel, whither his affairs obliged him to go in a little time. He went accordingly, and one of the first things he did was to go to the King's palace; he looked attentively on every one he met with, to see if he could find the features of the unknown man whom he loved, which he at last perceived in the crowd of courtiers pressing to receive his commands. He doubted

doubted not but he was the Sovereign, as indeed he was Naſiraddole himſelf, King of Mouſſel. That Monarch ſingled him out from the reſt immediately, and advanced to receive him. The Bagdadin proſtrated himſelf before him, and lay with his face to the ground, till the King raiſed him, embraced him, took him by the hand, and led him into his cloſet.

All the courtiers were amazed at the reception their maſter gave the young merchant. Who is this ſtranger? ſaid they among themſelves; he muſt ſure be ſome Prince, ſince the King treats him with ſuch diſtinction. The great Lords who were moſt in their ſovereign's favour, began preſently to grow jealous of him, and hated him; and the courtiers who had any thing to ſolicit, reſolved to make their court to him.

In the mean time Naſiraddole ſhut himſelf up with the Bagdadin in his cloſet, and careſſed him in an extraordinary manner. Yes, my dear Abderrahmane, ſays he to him, I love you better than all the men I have left for your company. And is it not reaſonable that you ſhould be dearer to me than they? How do I know that it is not intereſt or ambition that makes them ſhew ſo much love for me? Perhaps there is not one of them whoſe affection is unfeigned. Such is the misfortune of the great, they never can be ſure that the friendſhip of thoſe who pretend to love them is for their perſons and not their ſtations. The good which it is in their power to do them, deprives them of the pleaſure there is in being aſſured they are truly beloved. And ſure I am your ſentiments are ſincere, which makes me ſet the value on them I ought. You gave me your friendſhip without knowing me, and I can now boaſt that I have a friend.

The young merchant of Bagdad made anſwer in terms ſuitable to his Majeſty's favour, full of tenderneſs and gratitude. After which the King told him he ſhould ſtay in his palace while he was at Mouſſel, that he ſhould be ſerved by his own officers; and he would take care for their ſpending the time as pleaſantly as poſſible. He was as good as his word, omitting nothing that he thought would divert him. Sometimes he took him with him a hunting; ſometimes he entertained him with concerts of

muſic

muſic exquiſitely well performed, and every day was a feſtival to them.

The Bagdadin had lived a whole year after this manner, when he received advice from Bagdad that his preſence was abſolutely neceſſary, where his affairs were running to ruin. He told the King what news he had received from thence, and prayed his permiſſion to return to Bagdad. Naſiraddole conſented to it, though unwillingly; and Abderrahmane quitted at laſt the delights of the court of Mouſſel. As ſoon as he came home, he applied himſelf to repair the damage he had ſuſtaind in his abſence; and when he had ſo done, his next buſineſs was to regale his friends, and to do offices to every one, and to live at a greater expence than before. He bought new ſlaves, and took a pleaſure in having them of all nations.

A merchant ſold him a female one among the reſt, who was born in Circaſſia, and might be ſaid to be one of the moſt perfect creatures that ever was ſeen. She was but eighteen years of age; her name was Zeineb: he gave ſix thouſand ſequins in gold for her; but if he had given ten thouſand he had not paid enough. Her beauty was not all her merit; her wit, her ſoft and equal humour, her ſincerity, fidelity, and tenderneſs were as much admired as her perſon; her youth crowning all her other charms. Abderrahmane's heart was not proof againſt them; he conceived a violent paſſion for her, and had the happineſs to find Zeineb diſpoſed to love him as much as he loved her.

While they were taſting the ſweets of their mutual ardour, and wholly taken up with it, the King of Mouſſel arrived at Bagdad without a train, and went directly to the young merchant's houſe. Abderrahmane, ſays he, I have a mind to ſee this city and the Calif's court incognito, or rather am come thus to ſee you yourſelf. I will take up my lodgings with you, and flatter myſelf I ſhall be as welcome to you as you were to me at Mouſſel. The Bagdadin was tranſported at the honour the King did him, and would have flung himſelf at his feet to ſhew how ſenſible he was of it, but Naſiraddole prevented him, ſaying, forbear the reſpect you owe to the King of Mouſſel. and look upon me as a friend that is come to be merry

with

with you: lay aſide all conſtraint; nothing is ſo ſweet as a life of liberty; and I have left my court to have a taſte of it. I love to travel without attendants, to mingle with private people; and I muſt own the time I have thus ſpent has been the moſt happy part of my life.

NINE HUNDRED & SEVENTY-EIGHTH DAY.

THE young merchant of Bagdad, to obey and oblige the King of Mouſſel, aſſumed a familiar air, and they lived together as if their condition had been the ſame. They daily diverted themſelves with new pleaſures; and Naſiraddole, forgetting what he was, lived like a private man.

As they were once at ſupper together, and drinking the moſt excellent wines, their diſcourſe happened to fall on the beauty of women: the King of Mouſſel bragged of the charms of ſome of the ſlaves of his ſeraglio, ſaying there were not the like to them in all the world. The Bagdadin could not agree to this; his love for Zeineb, and the wine he had drank, made him oppoſe his gueſt on that article. My Lord, ſays he to the King, I doubt not you have very beautiful women, but I do not think they exceed mine in beauty. I have ſeveral ſlaves whom one cannot look on without admiration, and among the reſt a Circaſſian, in forming whom nature ſeems to have particularly delighted. That is to ſay, replied the Monarch, you are in love with this Circaſſian, your praiſing of her ſo much is a certain ſign of it, but does not prove that ſhe is therefore ſo charming as my ſlaves. It is eaſy to ſatisfy you in that, replied Abderrahmane. Saying this, he roſe, ſent for an eunuch, and whiſpering bade him order all his women ſlaves to dreſs themſelves in their richeſt habits, and appear together in the moſt lightſome apartment of his palace.

The eunuch did as he was commanded, and the Bagdadin, returning to the table, ſat down, and ſaid to the King of Mouſſel, My Lord, you ſhall be judge whether you

you are in the right or no, to think there are no woman in Asia to be compared to those in your seraglio for beauty. I confess, replied the Prince, I am very desirous to see whether love has not blinded you. They continued their mirth, and drank plentifully, till the eunuch, who had been sent for the young merchant's women slaves, returned, and told him they were all got together, and had none of them forgot any thing that might give a lustre to their beauty. Then the Bagdadin led the King of Mousel to an apartment magnificently furnished, where were thirty beautiful young women slaves, covered all over with diamonds. They were sitting on sofas of rose-coloured silk, with silver flowers, some playing on the lute, others on the dulcimer, others singing; all of them in expectation of their master's coming. They rose up when they saw him, and stood without saying a word, until Abderrahmane bid them sit down again, and continue their playing on their instruments and singing, which they did. As great a Prince as King Nasiraddole was, he owned he had not more amiable women in his seraglio. He then examined them one after another: he began with those that played on the lute, who seemed to him to be very pretty; the same he thought of those who played on the dulcimer. But when he came to the singers, he was dazzled with the beauty of one of them. Is that, says he to the Bagdadin, the fair Circassian you spoke of? Yes, my Lord, replied Abderrahmane, it is the same. Am I a flattering painter? Did you ever see any thing more fair?

NINE HUNDRED AND SEVENTY-NINTH DAY.

THE Bagdadin waited for the King of Mousel's answer, not doubting but it would be glorious for Zeineb: but he was surprised when he found, that instead of praising the beauty of that slave, the King looked serious, sorrowful, and said not a word, which made him conclude that Nasirraddole thought Zeineb fairer than any of the women of his seraglio, and had a secret indignation at it. My Lord, says he, a moment after, as he was conducting

conducting him back to his apartment, I perceive I presumed too much on the charms of Zeineb, and made too much boaſt of them before you. The King of Mouſſel ſtill made him no anſwer: and when he came to the chamber where he lay, he prayed his hoſt to leave him alone, becauſe, as he ſaid, he wanted reſt. Abderrahmane immediately withdrew, perſuaded that nothing troubled him but the vexation to be outdone by him in the beauty of his miſtreſſes. The next morning the young merchant waited on the King of Mouſſel; he thought to find that Monarch in a better diſpoſition, but to his ſurpriſe he found him more melancholy than before, and was mightily concerned to ſee his mind ſo diſcompoſed. What is the matter, my Lord? ſays he; what cloud is it which hangs over your eyes? Why are you ſo penſive? Abderrahmane, replied the King, I will depart this day for Mouſſel. I carry with me a grief that time perhaps will only augment. Let me go without aſking me the reaſon. No, my Lord, replied the Bagdadin, you muſt tell me; I beſeech you not to conceal it from me. Have I been ſo imprudent as to fail in any thing of the reſpect I owe you? Have I abuſed the goodneſs which a great Prince has had for me? I muſt without doubt have given you ſome offence. Heaven forbid, replied Naſiraddole, that I ſhould complain of you. All my complaint is of my deſtiny. Once more, continued he, do not enquire into the cauſe of my affliction.

The more the King of Mouſſel inſiſted on his concealing it, the more the young merchant preſſed him to diſcover it. However, the Prince prepared for his departure, intending to carry his ſecret with him; but at laſt his hoſt, by many preſſing inſtances, got it out of him. Ah, Abderrahmane, ſays Naſiraddole at parting, you will have me tell you, and I will ſatisfy you. I love, or rather I adore Zeineb; I cannot ſee her without ſucking in from her bright eyes the fatal poiſon that diſturbs my peace I would fain have gone without making this confeſſion: you have forced it from me. Let not your friendſhip reproach me: alas, I ſhall dearly pay for it by the miſeries I am about to ſuffer.—Adieu! At theſe words he went out of the Bagdadin's houſe, and took the road to Mouſſel.

NINE

NINE HUNDRED AND EIGHTIETH DAY.

ABDERRAHMANE was ſtrangely ſurpriſed at Naſiraddole's diſcourſe, and it was a long while after his departure before he came to himſelf again out of the diſorder it had put him into. Ah wretch that I am! cried he, ought I to have ſhewn Zeineb to the King of Mouſſel? Ought I not rather to have foreſeen that this would be the effect of it? He will now lead a languiſhing life in his court. Let the women of his ſeraglio be as beautiful as they will, they will never be able to make him forget the fatal Circaſſian, of whom his heart is full. I judge by myſelf that whoever is charmed by Zeineb, has no eyes for any other beauty. I ſhall therefore condemn myſelf as long as I live for the misfortunes of a King as great by his virtues as his crown. It was I, who out of a lover's tranſport interrupted the courſe of his happy days, in return for all the many tokens of friendſhip which I have received from him. Is it juſt that I ſhould ſtrike a dagger into his heart? No, my dear Prince, no; Abderrahmane will not leave you in the cruel ſtate to which he has reduced you. I will yield up Zeineb to you: I am reſolved upon it.

As ſoon as he had come to this reſolution, he called ſome of his officers, and ordered them to get a litter ready. He then ſent for Zeineb, and told her ſhe was no more his, but the King of Mouſſel's. It was that Prince, added he, whom you ſaw yeſterday in the evening. He has a violent love for you; he is himſelf lovely, and you ought to ſubmit without reluctance to the preſent of your perſon which I am about to make him. Zeineb at this diſcourſe burſt out a weeping. Is it poſſible, ſays ſhe, that Abderrahmane will abandon me, after having ſo often vowed to me an eternal love? Ah inconſtant! you no longer love me. Some new beauty doubtleſs triumphs over the power of my eyes, and you only ſend me far off to avoid the ſecret reproaches that my preſence might make you. No, fair Zeineb, replied the

Bagdadin

Bagdadin, his very ſoul melting to hear her talk ſo;—you have no rival, and I never loved you more I ſwear, by the tomb of our great Prophet, that is to be ſeen at Medina. If ſo, ſays Zeineb, interrupting him, why muſt we part? It breaks my heart to think of it, replied he, but I cannot bear that a Prince for whom I have the moſt tender friendſhip, and who has given me ſo many tokens of his, ſhould lead a languiſhing life as long as he lives. When his repoſe is in queſtion, I cannot think of mine. When I conſider the diſtance nature has put between this rival and me, I cannot refuſe him any ſacrifice that is in my power; and beſides, ſince it is to render you the favourite of a ſovereign, I muſt own it takes off ſomething of the bitterneſs of our ſeparation. Go, therefore, and enjoy the happy fortune that attends you at Mouſſel. Haſten to meet Naſiraddole, that joy may ſucceed to the mortal affliction which has now ſeized on his ſoul. Saying thus, with tears trickling down his cheeks, he ordered the officers, whom he had appointed to conduct Zeineb to Mouſſel, to convey her thither forthwith, and take her out of his ſight; for ſhe wept ſo bitterly, and appeared to be ſo afflicted, that he could not bear to ſee her. The officers put her into the litter, with an old female ſlave who waited upon her, and followed the King of Mouſſel in the road to that city.

NINE HUNDRED AND EIGHTY-FIRST DAY.

THOUGH they made all the haſte they could, the litter went too ſlowly to overtake Naſiraddole, who was mounted on a ſtout Arabian horſe, and arrived in his capital ſeveral days before Zeineb, who no ſooner came thither, but one of her guards poſted to the palace to inform the King that their maſter Abderrahmane had ſent him this ſlave. One cannot expreſs the ſurpriſe and joy of this Monarch when he heard the news. Oh my generous friend, cried he, were not I already convinced that thou art the trueſt friend in the world, I could

could not now doubt of it, ſince thou preferreſt my happineſs to thy own.

He ſent the chief of his eunuchs to receive her, and gave her an apartment to herſelf, one of the moſt commodious and magnificent in the palace; whither it was not long ere he came himſelf to viſit her. As he approached near her, he obſerved, by her looks, that ſhe was overwhelmed with ſorrow. Fair Zeineb, ſays he, it is not difficult to perceive that your heart did not conſent to the ſacrifice the generous Abderrahmane has made of you to me. I ſee plainly you are come to Mouſſel rather as a victim led to the ſlaughter, than as an ambitious beauty in expectation of ſeeing a ſovereign at her feet. You are more ſenſible of the loſs of a man you love than of the conqueſt of a King who adores you.—My Lord, replied Zeineb, I am to conform my ſentiments to the fate that has brought me hither, and ought to rejoice that I can contribute to the happineſs of ſuch a Prince as you are. I muſt go farther than this, and own that I would willingly forget the ingrate who abandons me, and gives you his place in my heart. Oh! that to be revenged of his treaſon, I could this moment have the ſame paſſion for you which his perfidious love inſpired me with for him. But ah! it is my misfortune to doat ſtill on the traitor. As long as I live, he will be always preſent in my mind, and never ceaſe to diſturb the quiet of my life. At this ſhe broke out into a flood of tears, and ſighed ſo ſorrowfully, that it went to the heart of Naſiraddole. Ah! charming Zeineb, cried he, I conjure you to let me at leaſt flatter myſelf, that time and my ſervices may in the end triumph; do not deny me that hope, the only ſupport of my life.

The King of Mouſſel was not contented to ſay this to the fair ſlave: he fell at her feet, and added a thouſand other tender and paſſionate things to what he had already ſaid. He did his utmoſt to comfort her, but all to no purpoſe. He ſaw plainly that the more he oppoſed her grief the more he augmented it, which made him retire, rather chooſing to abſent himſelf from Zeineb than to increaſe her trouble by his preſence.

NINE

NINE HUNDRED & EIGHTY-SECOND DAY.

LET us now return to the young merchant of Bagdad. After the departure of his fair ſlave, he fell into a languiſhing condition, out of which nothing could recover him. It was in vain for him to attempt to drive away his melancholy by diverſions. Zeineb, whom he had ever in his thoughts, would not let him take any ſatisfaction in them. Ah! wretch that I am, ſaid he often to himſelf, I find I cannot live without Zeineb! ought I to have yielded up the poſſeſſion of her to the King of Mouſſel? Is it not to go beyond the bounds of friendſhip, to deliver up to a friend the perſon one adores? Would Naſiraddole have done as much for me? No, without doubt; and I am ſatisfied he does not know the value of the ſacrifice I have made him. He imagines I could have no great love for my fair ſlave, ſince I gave her to him without his aſking her of me. Indeed what fond and happy lover ever parted with his miſtreſs out of pity to a friend? In the mean time I love Zeineb as much as a man is capable of loving — But alas! whither does my grief tranſport me? What ſervice is it to me to condemn myſelf? I ſhould do what I have done, were it to do again, whatever it coſt me. The Prince, to whoſe happineſs I have ſacrificed all that was dear to me, will acknowledge how much he is obliged to me for doing it, and is more worthy to poſſeſs Zeineb than I am.

In this ſad condition was Abderrahmane. He was in deſpair for the loſs of his ſlave, without repenting that he had yielded her up to the King of Mouſſel He had led this ſorrowful life three months, when on a ſudden the Grand Vizier ſent his officers to have him apprehended. It was told him he was accuſed of having ſpoken diſreſpectful words of the Commander of the Believers in his cups. It was to no purpoſe for him to proteſt, that the leaſt offenſive word againſt the Calif had never eſcaped him. He was arreſted and impriſoned.—

Two

Two court lords, who were his ſecret enemies, had invented that calumny to ruin him; and on their falſe teſtimony, the Grand Vizier cauſed him to be apprehended. At the ſame time his eſtate and goods were ordered to be confiſcated, his houſe to be razed, and himſelf to be beheaded the next day, on a ſcaffold which was erected before the gate of the Calif's palace.

The keeper of the priſon where he was confined went in the night and told him his ſentence. My lord Abderrahmane, ſays he, I am very much concerned for your misfortune, and the more for that I have ſeveral obligations to you. You have done me ſervice on two occaſions, wherein I ſtood in need of your aſſiſtance, and now an opportunity offers for me to ſhew my gratitude.—To do which, I am reſolved to give you your liberty.—Begone from this priſon; the gates are open to you. Fly, and avoid the death that is deſigned you.

NINE HUNDRED AND EIGHTY-THIRD DAY

AT this diſcourſe Abderrahmane embraced the keeper in a tranſport of joy, and thanked him for his generoſity. But reflecting on the danger this man expoſed himſelf to by his eſcape, he ſaid to him, You do not conſider, that in ſaving my life you expoſe your own. I would not abuſe ſuch generous ſentiments. It is not juſt that you ſhould periſh for me. Do not trouble yourſelf for what ſhall become of me, replied the keeper: only tell me if you are guilty or innocent. Did you really ever ſpeak diſreſpectfully of the Calif? Do not diſguiſe the truth; it imports me to know it, and I ſhall take my meaſures accordingly. I call Heaven to witneſs, ſays the young merchant, that I never ſpoke of the Commander of the Believers but with all the reſpect that I owe him. If ſo, replied the keeper, I know what I have to do. If you had been guilty, I would have fled with you; but ſince you are innocent I will ſtay here, and ſpare no pains to let the world know that you are ſo.

Abderrahmane again gave the keeper thanks, and went out of the priſon to a friend's houſe of his, who concealed him in a part of it, where he thought him in ſafety. The next day the Grand Vizier, underſtanding he had made his eſcape, ſent for the keeper. Wretch! ſays he, as ſoon as he ſaw him, is it thus that thou haſt diſcharged thy duty? Thou haſt ſuffered a criminal thou hadſt in keeping to eſcape out of priſon, or rather thou haſt thyſelf ſet him at liberty. If thou doſt not bring him forth in four-and-twenty hours, thou ſhalt have the ſame puniſhment that was intended for him. My Lord, replied the keeper, I do not refuſe to die for him. I own it was I that ſaved him; I could not bear the thoughts of his periſhing. I opened the priſon doors to him, and adviſed him to fly. I confeſs my crime, and am ready to expiate it by the death you prepared for the moſt honeſt man in Bagdad, and I dare ſay the moſt innocent. What proof, ſays the Vizier, haſt thou of his innocence? His own confeſſion, anſwered the keeper. Abderrahmane was incapable of ſaying a thing that was falſe. Pray, my Lord, continued he, ſuffer me to repreſent to you that you were too eaſily prejudiced againſt him in this affair. Do you know the accuſers of the young merchant? Are you ſure enough of their integrity to believe them on their word? May they not be ſecret enemies of the accuſed? Do you know whether envy and hatred have not armed againſt him? Have a care you are not impoſed upon by cheats, and dread the ſpilling of innocent blood; for you ſhall one day render an account of the power you are inveſted with; you ſhall be rewarded if you make a good uſe of it, and puniſhed if you abuſe it.

Theſe words, which the keeper pronounced with great fervency, ſtartled the Grand Vizier, and made him begin to recollect himſelf. He cauſed the keeper to be impriſoned till further orders; and reſolved to do all that lay in his power to find out whether the witneſſes againſt the young merchant had accuſed him falſely or not. However, as he had ordered Abderrahmane's houſe to be razed, and his eſtate and goods to be confiſcated, he was not willing to have his prudence and juſtice called in queſtion, and commanded the Cady to make diligent ſearch for Abderrahmane in the neighbourhood of Bagdad.

NINE

NINE HUNDRED AND EIGHTY-FOURTH DAY.

WHILE the Cady's lieutenant was ſearching the country with his Aſas, the young merchant lay hid in his friend's houſe; but judging by the pains that were taking to diſcover him, that he was not very ſafe where he was, reſolved to leave the place and go to Mouſſel. I ſhall there, ſays he, find a ſure aſylum; if I can get to Naſiraddole's court, that Prince will ſoon make me forget the diſgrace that has befallen me. As ſoon as he underſtood that the Aſas, tired with their fruitleſs ſearch after him, were returned to Bagdad, he one night mounted a horſe, being well equipped by his friend, and made the beſt of his way to Mouſſel: he was not long upon the road; his danger made him loſe no time to reach the end of his journey. When he arrived at Mouſſel, he put up at the firſt caravanſerail he came to. He left his horſe there, and went to court. All the King's officers knew him again. The ſtranger, cry they, is come again whom our Monarch made ſo much of; welcome to him. In a moment the noiſe of his arrival ſpread through the palace, and came to the ears of Naſiraddole. That Prince immediately ſent for his treaſurer, and whiſpered him, Go to Abderrahmane, and give him from me two hundred ſequins of gold; bid him make the moſt of them in trade; leave my palace, and not return within ſix months.

The treaſurer preſently did what he was ordered; at which the Bagdadin was ſtrangely ſurpriſed: Indeed it was a very odd ſort of reception, which he had no reaſon to expect. How is this? cries he; is it thus that the King of Mouſſel ought to receive a man whom he has condeſcended to look upon as his friend? Have I done any thing to diſpleaſe him? I flattered myſelf alas! that he would always have had the ſame kind of ſentiments for me, and that only hope was my comfort in all my misfortunes.

Do not afflict yourſelf, ſays the treaſurer; the King loves you ſtill; and if he does not receive you better, he has his reaſons for it. Do what he preſcribes; you will perhaps have no cauſe to repent it. The Bagdadin quitted the palace, and returned to the caravanſerail. He could not tell what to think of Naſiraddole. What would he have me to do with two hundred ſequins? ſays he; I ſhall not be able to drive a very conſiderable trade with ſo ſmall a ſum; if he had given me a thouſand ſequins, I might have entered into partnerſhip with ſome great merchant and have begun the world again.

Nevertheleſs he tried all means to improve his little ſtock; but induſtry will not always do in trade: the merchant muſt have fortune his friend, or all the pains he takes will ſignify nothing. As buſy as Abderrahmane made himſelf, he could not keep his ſtock whole; inſomuch that at the ſix months end he wanted fifty of the two hundred ſequins. With theſe he went to court; the treaſurer came to him from the King, and demanded if he had his two hundred ſequins ſtill. No, replied the young merchant, I want the fourth part. Since it is ſo, replied the treaſurer, telling him out fifty ſequins, there is your ſum complete again. Go, try your fortune once more, and return hither at the end of ſix months.

NINE HUNDRED AND EIGHTY-FIFTH DAY.

THE Bagdadin was no leſs ſurpriſed at this than he was at the former diſcourſe of the treaſurer. What does Naſiraddole mean by it? Is it thus that he deſigns to acquit himſelf towards me? Does he think to pay me for the ſacrifice I made him, of what was moſt dear to me, with two hundred ſequins? Ought he not to be aſhamed to give me ſuch a trifle? Is it a preſent worthy of him? However, continued he, I will ſtill do as he orders me; I will return to the palace at the time fixed, but will never go there again if he does not receive me after another manner. He laid out his money in freſh goods, and traded with them. His fortune was much better this time,

time, for at the ſix months end he found he had gained one hundred ſequins. He did not fail of going to the palace, where the treaſurer came to him, and aſked him if he had his two hundred ſequins. I have three hundred, replied the Bagdadin; fortune has now been very favourable to me. Well then, replied the treaſure, ſince it is ſo, I will conduct you to the King: he will make no more difficulty of ſeeing you. Saying this, he took the young merchant by the hand, and led him to Naſiraddole's cloſet. No ſooner did that Prince ſee Abderrahmane but he roſe to receive him; and after he had ſeveral times embraced him, ſaid, Ah! my dear friend, I doubt not the reception you met with very much ſurpriſed you. You had reaſon, I confeſs, to expect a more agreeable one from me: but I conjure you not to take it ill; you know that misfortunes are contagious. I underſtood your diſgrace by a merchant of Bagdad, of whom I enquired after you. I durſt not receive you in my palace, or ſo much as ſee you, for fear your misfortunes ſhould affect me, and put it out of my power to aſſiſt you when you ſhould ceaſe to be unfortunate. Now, continued he, that your ſtars look on you with a kinder aſpect, nothing ſhall hinder me from following the dictates of friendſhip. You ſhall for the future live in my court, and I will do what I can to make you forget the miſery that you have endured.

Accordingly Naſiraddole gave the Bagdadin an apartment in his palace, and appointed officers to attend him. They ſpent the firſt day in making good cheer; and when night came, the King ſaid to the young merchant, I will acquit myſelf to you for the ſacrifice of the young ſlave whom you loved: I intend to give you as good a one; and of all my women I yield up her to you who is moſt dear to me: I ſhall ſend her to you this night on condition that you marry her. My Lord, replied Abderrahmane, I thank your Majeſty for all your goodneſs to me; but ſuffer me to refuſe the favour you offer me. I can love no lady after Zeineb, and I beſeech you not to put any conſtraint upon me. As full as your heart is of Zeineb, replies the King, I very much queſtion whether you can look on the perſon I deſign for you without loving her. All I demand of you is, that you will ſee

and

and converſe with her; if her wit and beauty have no effect upon you, I ſhall not preſs you to marry her. My Lord, anſwers the Bagdadin, I conſent to talk with her out of complaiſance to you, ſince you deſire it. But aſſure yourſelf, let her be never ſo charming, ſhe will not be able to create a new flame in my heart.

NINE HUNDRED AND EIGHTY-SIXTH DAY.

ABDERRAHMANE was no ſooner retired to his apartment than the chief of the eunuchs came thither, followed by a lady veiled. My Lord, ſays the eunuch, this is the perſon the King my maſter would give you; ſhe is the moſt beautiful of his women; he cannot make you a more valuable preſent. Saying this, he made a bow to the Bagdadin, left the ſlave, and withdrew.

The young merchant of Bagdad ſaluted the lady very civilly, and prayed her to ſit down on a large ſofa of blue brocade, embroidered with gold. She did ſo. He ſat down by her, and ſaid, Fair lady, who under that veil repreſents the ſun wrapped up in a thick cloud, hear me I beſeech you. I am ſatisfied you are alarmed at the King's deſign; you are doubtleſs afraid that I am ready to take hold of his generous offer, and by eternal bands to join our deſtinies. But be under no manner of apprehenſion that I ſhall do you ſo much violence: I love Naſiraddole too well to take from him an object he adores. Beſides, I muſt own to you I am very little ſenſible of the ſacrifice that Prince has made me; and this plain dealing of mine ought not to offend you, ſince I have not ſeen your charms.

He then left off ſpeaking, expecting the ſlave ſhould anſwer him; when on a ſudden ſhe burſt out a laughing, lifted up her veil, and the Bagdadin knew her to be his dear Zeineb. Ah my Princeſs! cries he, tranſported with ſurpriſe and joy, is it you that I ſee? Yes, my dear Abderrahmane, replied ſhe, it is your Zeineb that is reſtored

ſtored to you. The King of Mouſſel is no leſs generous than yourſelf. When he found how tenderly I loved you, and that all the pains he took to make me love him were ineffectual, he gave over the purſuit, and has for a long time detained me here only to put me in your hands again.

The fair Zeineb and the young merchant ſpent the night in mutual expreſſions of joy and endearment; equally delighted to ſee one another again, and pleaſed with the manner of their meeting. The next morning Naſiraddole came to their apartment; they both fell at his feet, to thank him for his favours. He raiſed them up, and ſaid, Live in my court, happy lovers, and there taſte the ſweets of perfect love.

To engage your hearts to each other by ſtricter ties ſtill, I have ordered preparations to be made for your marriage. If I cannot help loving Zeineb, my love ſhall at leaſt ſhew itſelf only by the good offices I intend to do you.

Accordingly he was not contented with aſſigning them great penſions, but gave them, moreover, twenty thouſand acres of land, exempt from all payments. And to crown their happineſs, Abderrahmane received the agreeable news from Bagdad, that one of his accuſers, out of remorſe of conſcience, had diſcovered all to the Grand Vizier, who upon his depoſition had put the other accuſer to death, pardoned the keeper, and declared the accuſed perſon innocent. Upon this he took a journey to Bagdad, and waited on the Vizier, who reſtored him part of his goods. But Abderrahmane gave all to the keeper who had ſo generouſly ſaved him, and returned ſoon after to Mouſſel, where he ſpent the reſt of his days with great tranquillity and pleaſure.

NINE HUNDRED & EIGHTY-SEVENTH DAY.

THE young man who ſpoke to the Calif Harouin Arraſchid and his favourite, finiſhed here the ſtory of Naſiraddole; and the company were extremely well pleaſed with it. The Calif highly extolled the generoſity of the young merchant, and that of the King of Mouſſel; and Sultanum could not ſay enough of the conſtancy of the fair Circaſſian. Then the old man, who had told the ſtory of the two brother Geniis, reſumed the diſcourſe, ſaying to the favourite of the Commander of the Believers, Since you delight, excellent Princeſs, to hear the characters of conſtant women, if you pleaſe I will tell you the ſtory of Repſima; I believe you will not be tired with hearing her adventures. Sultanum expreſſed a great deſire to hear them; and the Calif, to pleaſe her, bid the old man go on with his ſtory. The latter, who was naturally very talkative, needed no more to make him enter upon it, which he did in this manner:—

THE HISTORY OF REPSIMA.

A MERCHANT of Baſra, named Dukin, left off trade, to give himſelf up entirely to devotion. He was always very conſcientious, and of courſe made very little of his buſineſs. He lived in a little houſe at one end of the city, and had an only daughter, whom he bred up in the fear of the Moſt High, and the practice of all the Muſſulman's virtues. They faſted both of them not only on all the days of appointed faſt, but often on others, to mortify themſelves. In a word, they ſpent their whole time in prayer and reading the Alcoran. They

They lived in great content, and wanted nothing, becauſe they deſired nothing.

As careful as Repſima was (ſo Dukin's daughter was called) to keep herſelf from the eyes of man, and to live in a perfect renunciation to the things of this world, ſhe was, however, found out in her ſolitude. The report of her virtue brought ſeveral men thither, who demanded her in marriage of her father; and ſhe had had a great many more lovers, had it been known that her beauty was equal to her virtue. Dukin, conſidering the meanneſs of his fortune, would have had her marry ſome rich merchant; but ſhe ſhewed ſuch an averſion to marriage, that he would not put her upon it for fear of doing too great violence to her inclination. No, father, ſaid ſhe as often as he talked to her on that ſubject, I will not leave you: ſuffer me to enjoy with you the ſweetneſs of the quiet life you lead.

Several years did they two live after this manner. At laſt the angel of death took Dukin from his daughter. Repſima, finding herſelf deprived of her ſupport, lifting up her hands and eyes, addreſſed herſelf thus to Heaven: O thou only hope of the diſtreſſed, only relief of the orphans, who never forſakeſt the miſerable that put their truſt in thee, and implore thy aſſiſtance! thou who heareſt the vows of the innocent, be not deaf to my prayer! Thou art all powerful; thou canſt preſerve me; deliver me, O Heaven, from all the perils with which my innocence is threatened.

NINE HUNDRED & EIGHTY-EIGHTH DAY.

AFTER Dukin's funeral was over, all the family repreſented to Repſima that ſhe could not with decency remain in that ſolitude, but ought to marry. At the ſame time they propoſed to her a young merchant named Temim, whoſe prudence and probity were much talked of. She could not at firſt reliſh advice ſo contrary to her diſpoſition; but having conſulted the great Prophet by prayer, ſhe thought herſelf inſpired, and that was

ſufficient to determine her to marry Temim, which ſhe did ſoon after.

She found in her huſband not only all the good things that had been ſaid of him, but a diſpoſition to love her paſſionately. Temim every day grew more and more enamoured of her, and delighted himſelf with the thoughts of having a wife of ſuch ſingular merit. He eſteemed no man upon earth ſo happy as he was: but, alas! his happineſs was of no long duration. Tremble, ye mortals, when you are at the height of your wiſhes! Perhaps the very moment which will be the laſt of your felicity is not far off.

A year after his marriage Temim was obliged to make a voyage on the coaſt of India. He committed the care of his domeſtic affairs to a brother of his. Revendé, ſays he, my dear brother, endeavour to make Repſima cheerful during my abſence, and be a good huſband of my eſtate. I need ſay no more to thee: I judge of thee by myſelf. I doubt not my intereſt will be as dear to thee as thy own. Yes, my brother, replied Revendé, you do me juſtice to put ſuch a confidence in me; and indeed there is no need of recommending to me to be careful of your intereſt; the ties of blood and friendſhip would not permit me to be otherwiſe.

Upon the aſſurance Revendé had given Temim to take great care of his houſe, the latter departed from Baſra, and embarked on the Gulph in a ſhip bound for Surat. As ſoon as he was gone, his brother came to his houſe, and made a thouſand proteſtations of ſervice to Repſima, who received him very civilly. By misfortune Revendé fell deſperately in love with his ſiſter-in-law. He concealed his paſſion for ſome time, but it inſenſibly maſtered him ſo far that he could not help declaring it. Though the lady was highly provoked at his boldneſs, yet ſhe ſpoke to him gently, and prayed to make no ſuch diſcourſes to her; repreſenting to him the injury he did Temim, and how fruitleſs his criminal addreſſes would be to himſelf.

Revendé, finding his ſiſter-in-law took his declaration ſo tamely, did not deſpair of conquering her, and grew bolder upon it. Oh my queen! ſays he, all that you can ſay to me on that ſubject will be to no purpoſe; hearken then

then to my ſighs, and accept of my ſervices. I will bind myſelf with the girdle of ſlavery, and be your bondſman until death. Let us agree together, and our commerce ſhall be ſo ſecret, that ſcandal ſhall never be able to attack us. At this diſcourſe Repſima could not contain her choler. Thou raſcal, ſays ſhe, art thou ſolicitous only to hide thy crime from the eyes of the world? Art thou only afraid of being diſgraced among the people? Doſt thou not think of the offence thou wouldſt commit againſt thy brother, and Heaven, who ſees the bottom of thy heart? Do not flatter thyſelf: I would rather die a thouſand deaths than ſatisfy thy guilty love.

Perhaps any man leſs brutal than Revendé would have been wrought upon by theſe words, and have had the greater eſteem for Repſima: as for him, finding he could not corrupt her, he reſolved to ruin her out of revenge, and took this method for it.—One night when ſhe was at prayers, he cauſed a man to enter Repſima's houſe privately. This man ſtole into her chamber; and Revendé coming afterwards with four witneſſes whom he had ſuborned, broke open the door of the houſe, and running directly to her chamber, cried, Ah wretch! have I ſurpriſed thee with a man? Is it thus thou honoureſt my brother in his abſence? I have brought witneſſes that thy denying thy crime may be of no ſervice to thee. Thou wicked one, thou affecteſt all the outſide of ſevere virtue, at the ſame time that thou committeſt in ſecret the moſt infamous actions. Saying this, he made ſo much noiſe that he alarmed all the neighbours, and rendered the affront public.

NINE HUNDRED & EIGHTY-NINTH DAY.

BY this black artifice did Revendé make his ſiſter-in-law paſs for an adultreſs. He was not contented with that; he went with his four witneſſes to the Cady, informed him of the adventure, and demanded juſtice. The judge preſently examined the witneſſes, and upon their depoſition ordered his lieutenant to ſeize Repſima and

and put her in priſon until the next day. The lieutenant executed his commiſſion, and the next day the perſon accuſed was condemned to be buried alive in the highway. This cruel ſentence was put in execution. The victim was conducted a league out of the city, accompanied with a vaſt concourſe of people, and buried up to her neck in a grave where they left her. As the people returned to the city, various were their judgments concerning Temim's wife. It is merely calumny, ſaid ſome of them; this matter was ſoon determined. Repſima had always the appearance of a woman of diſcretion and virtue. Ay, ſaid others, one muſt not depend upon the appearance of women: this woman was, doubtleſs, very juſtly condemned. Thus every one argued npon the matter according to their ſeveral characters.

Repſima was left in the highway in the condition I have mentioned; when, at midnight, an Arabian robber paſſed by on horſeback. She called to him;—Whoever thou art, O paſſenger! ſays ſhe, I beſeech thee to ſave my life. I am unjuſtly buried alive. In the name of God have pity on me, and deliver me from the cruel death I am condemned to; ſo good a work will not be without its reward. The Arab, though a robber, was touched with compaſſion. I will ſave this unfortunate creature, ſays he to himſelf. My conſcience is burthened with a thouſand crimes: this charitable action will perhaps diſpoſe the Moſt High to pardon me.

Having reflected thus on the charity of the deed, he alighted, went up to Repſima, and having taken her out of the grave, got up on horſeback again, and took the lady behind him. My Lord, ſays ſhe, whither are you going to carry me? To my tent, replied he, which is not far off. You will be ſafe there; and my wife, who is the beſt woman in the world, will receive you very kindly.

They ſoon after came to a place where were ſeveral tents, in which lived Arabians, all robbers; they alighted at the door of one of them, and the Arab knocked. Immediately came a negro and opened it. The robber took the lady in with him, and preſenting her to his wife, told her how he met with her. The Arab's wife was naturally charitable, and it was much againſt her will that her husband

huſband followed the trade of robbing. She made Repſima very welcome, and prayed her to tell her her adventures. Temim's wife began the relation of them with a profound ſigh, and told them in ſo moving a manner, that all who heard her were touched with it, but eſpecially the robber's wife. Fair lady, ſays ſhe to Repſima, with tears in her eyes, I am as ſenſible of your misfortunes as you yourſelf can be; and be aſſured I will do whatever I can to aſſiſt you. My good lady, replied the wife of Temim, I thank you for your kindneſs: I ſee now Heaven will not forſake me, ſince I meet with perſons that take part in my miſery. Let me ſtay with you, I pray you, and give me ſome corner where I may ſpend the reſt of my days in making vows for your proſperity.

NINE HUNDRED AND NINETIETH DAY.

THE Arab's wife carried her to a little room, ſaying, You will here be at quiet; nobody will come hither to interrupt your devotions. It was a great comfort to Repſima to have found ſuch an aſylum. She never ceaſed returning thanks to Heaven for it. But, alas, her troubles were not over! ſhe was to paſs through many other misfortunes.

The negro who ſerved in the Arabian tent, and whoſe employment was to rub down the horſes, to drive the cattle afield, and fetch them back again, caſt one day a profane eye on Repſima. How beautiful ſhe is! ſays he to himſelf; and how happy ſhould I be if I could make her love me! Calid (ſo the negro was named) though he was one of the moſt hideous monſters of his ſpecies, was not without hopes of becoming a happy lover. This hope, and the beauty of the beloved object, whom he often ſaw, ſo increaſed his love, that he reſolved to declare it the firſt opportunity that offered. It was not long before an occaſion preſented itſelf. The Arab and his wife were both gone abroad, and Repſima and he being left alone in the tent, he entered her room. I have a long

a long while, ſays he, waited for the moment that I might tell you privately I die for love of you: I cannot live without you relieve me. Monſter! replied ſhe, canſt thou imagine that I would ever deign to look on thee? But wert thou the moſt amiable of men, thy ſuit would be in vain: and doſt thou flatter thyſelf with the hope of pleaſing me? Be gone, thou inſolent! I cannot bear the ſight of thee without horror. If ever, continued ſhe, thou talkeſt to me of love again, I will tell thy maſter, who will puniſh thy inſolence.

She ſpoke theſe words ſo reſolutely, that he judged very rightly ſo fair a conqueſt was not reſerved for him. As he was every whit as wicked as Revendé, he thought he ought to be revenged on a woman that had deſpiſed his flame; but he took a very odd way to effect it. The Arab had a child in the cradle, of whom he and his wife were extremely fond. One night Calid cut off the child's head, and carrying the dagger with which he did the barbarous action to Repſima's room, he opened the door dextrouſly and ſoftly, and put the bloody dagger under the lady's bed, who was then aſleep. He alſo effected to leave drops of blood on the floor, from the cradle where the child was murdered to the bed where lay the innocent lady, on whom he deſigned that the ſuſpicion of the murder ſhould fall; to which end he alſo ſtained her robe with blood. The next morning, as ſoon as the Arab and his wife ſaw their child in the condition the negro had put it, they made a moſt terrible outcry, tore their viſages, and threw aſhes on their heads. Calid ran to them, and aſked what was the matter, as if he was entirely ignorant of it. They pointed to the cradle covered all over with blood, and their child dead in it.

He affected an extreme fury at the ſight of it: he made the moſt hideous howlings, and his geſtures were as terrible. O unparalleled misfortune! cried he; O deteſtable treaſon! O that I could know what barbarous hand was the author of it! if I had him here, I would tear him to pieces. But, added he, methinks it is to be diſcovered; one need only trace the murderer by the track of blood from the cradle. At theſe words his maſter and he followed it to Repſima's room, where the negro pulled out the dagger he had put there from under the bed, and

ſhewed

ſhewed the Arab the lady's clothes all bloody. He then ſpoke thus to him: 'Oh my maſter! you ſee how this wicked woman has requited you for all your kindneſſes.

NINE HUNDRED & NINETY-FIRST DAY.

THE Arab was in an inexpreſſible ſurpriſe when he ſaw there was good ground to ſuſpect that Repſima had committed the cruel action. Ah wretch! ſays he to her, is it thus that thou obſerveſt the laws of hoſpitality? Why haſt thou ſpilt the blood of my ſon? What had the poor harmleſs babe done to provoke thee to put an end to his days when they were ſcarce begun? Ah inhuman! did the ſervices I have done thee deſerve this recompence? Saying this, he burſt out into a flood of tears, and remained ſpeechleſs. Oh my dear Lord! ſays Calid, ought you to parley thus with this abominable ſtranger? Will you be ſatisfied with making reproaches? Strike rather the fatal dagger into her heart, which ſhe made uſe of to murder your only ſon. If you will not be revenged of her yourſelf, let me do it for you; I will puniſh this wicked woman who has dipped her hands in your child's blood. At theſe words he took up the dagger, and was about to plunge it into Repſima's breaſt. She was ſo amazed at the negro's daring to accuſe her of ſo foul a crime, that ſhe was ſtruck dumb.

She had not ſtrength enough to juſtify herſelf, and the negro was going to ſtrike the blow, when the Arab held his hand. What do you do? ſays Calid to him; would you deprive me of the ſatisfaction of chaſtiſing an impious wretch who is inſenſible of the right of bread and ſalt? Ah! do not oppoſe my deſign: let me purge the earth of a monſter, who, if ſhe was ſpared, it would be only to commit other crimes. Saying this, he lifted up his arm a ſecond time to give the mortal ſtroke to Repſima; but the Arab ſtill held his hand, and forbade him to kill her. The robber, as troubled as he was for the loſs of his ſon, and though appearances were againſt the wife of Temim,

yet

yet he could hardly think her guilty. He would firſt hear what ſhe could ſay in her own juſtification. He demanded of her why ſhe had murdered the child? She anſwered, ſhe had no manner of knowledge of that affair, and fell a weeping ſo bitterly, that the robber took compaſſion on her. The negro obſerving it, would have killed her, notwithſtanding he was forbidden by his maſter. His over eagerneſs to ſtab her diſpleaſed the Arab, who bad him be gone, telling him his zeal hurried him too far. I will not have this woman loſe her life; I believe her innocent, notwithſtanding appearances condemn her.

Though the robber's wife was in the greateſt affliction for the loſs of her ſon, yet ſhe could not think Repſima was capable of the crime imputed to her. We had better, ſays ſhe to her huſband, ſend away this woman without doing her any harm, than kill her, unleſs we were ſure ſhe was guilty. The Arab was of his wife's opinion, and ſaid to Repſima, Whether you are innocent or guilty I can no longer let you live here. As often as my wife and I ſee you, it will bring our ſon into our remembrance, and will every day renew our grief.—Quit this tent, and ſeek any other refuge where you pleaſe. You ought to be very well ſatisfied with my moderation. Inſtead of taking your life, I will even give you money for your ſubſiſtence.

NINE HUNDRED & NINETY-SECOND DAY.

REPSIMA extolled the juſtice of the Arab, telling him Heaven was too righteous not to let him know one time or other the author of the crime. She then thanked him for his kindneſs to her; but when he would have given her a purſe with a hundred ſequins in it, ſhe refuſed it, ſaying, Keep your money, and leave me to Providence. Heaven will take care of me. No, no, replied he, I muſt engage you to take theſe ſequins;—they will not be uſeleſs to you. She accepted of them, and

and having prayed the robber's wife not to think ill of her, ſhe left the habitation of the Arabs.

She travelled all day without reſting herſelf, and at night arrived at the gates of a city which was not far from the ſea ſide. She by chance knocked at the door of a little houſe, where lived a good old woman, who opened it, and aſked what ſhe would have? Mother, replied Repſima, I am a ſtranger: I came this moment to this city; I know nobody, and beg you to be ſo charitable as to take me into your houſe. The old woman conſented, and gave her a little room to lie in:— upon which the wife of Temim pulled a ſequin out of her purſe, and giving it to her hoſteſs, bid her go buy them ſome proviſions for their ſupper. The old woman went out, and in a little time returned with ſome dates, ſome wet and dry conſerves, and they ſat down together to eat them. After ſupper Repſima told her ſtory to the old woman, who was mightily moved at hearing it, and then they went to bed.

The next day Repſima, having a mind to go to the baths, her hoſteſs accompanied her thither. As they were on their way, they ſaw a young man with his hands tied, and a rope about his neck. The hangman was leading him to execution, and a crowd of people attending him. Repſima demanded what crime the young man had been guilty of. She was told he was a debtor, and that the cuſtom of that city was to hang thoſe who did not pay their debts. How much does he owe? ſays the wife of Temim. Sixty ſequins, replied one of the inhabitants. If you will pay the money for him, you will ſave his life. With all my heart, ſays ſhe, pulling out her purſe; whom muſt I pay it to?— They preſently informed the Cady, who attended the young man to execution, that a lady offered to pay the debt. The creditor was called for; Repſima told him out the ſixty ſequins, and the young man was immediately ſet at liberty. Every one wanted to know who this ſtranger was, whoſe generoſity had ſo charmed them; and they were ſo inquiſitive, that inſtead of going to the public baths, ſhe took leave of our old hoſteſs, and left the city to avoid the importunate curioſity of the inhabitants.

NINE

NINE HUNDRED & NINETY-THIRD DAY.

IN the mean time, the young man who had eſcaped death ſought after his deliverer to thank her; and being told ſhe was gone out of the city, he enquired which way ſhe went, and followed her. He overtook her near a fountain, by the ſide of which ſhe ſtopped to reſt herſelf. He ſaluted her very reſpectfully, and offered to be her ſlave to ſhew his gratitude. No, ſays ſhe, I will not have you purchaſe ſo dearly the ſervice I have done you; you are not ſo much obliged to me as you imagine; it was not for love of you that I ſaved you from death, but for love of the Moſt High.

While ſhe was talking to him, the young man caſt his eyes upon her, and became enamoured of her beauty. He preſently made a declaration of his love; and thinking he could never have a better opportunity to ſhew the heat and vigour of his paſſion, he threw himſelf at Repſima's feet, and beſought her, in the moſt paſſionate terms, to accept of the ſacrifice of his heart.—But the chaſte wife of Temim, inſtead of being pleaſed to ſee a lover at her feet, flew into a rage againſt him, and treated him no more favourably than ſhe had done the negro. Thou villain, ſays ſhe to him, thou knoweſt that had it not been for me thou hadſt not now been alive. The moſt infamous hand had taken thy life from thee, and dareſt thou attempt my honour? Art thou ſo inſolent as to tell me thy deſires? Fair lady, replied the young man, I did not believe you would be angry to hear me expreſs how full my ſoul is of gratitude, and how, at the ſight of you, it is affected by your beauty.—Is it an affront to you to ſay you have charmed me?—Peace, wretch, interrupted Repſima; do not think that my virtue will bear to hear thee talk thus; it is in vain for thee to hide thy wicked deſign under ſubmiſſive and reſpectful words. I know how to diſtinguiſh thy falſhood from thy flattery. Be gone, and do not make me repent of the ſervice I did thee.

Her

Her manner of pronouncing theſe words let the young man ſee there were no hopes for him, ſo he made her no anſwer, but roſe and proceeded on his way to the ſea-ſide. When he came there, he ſpied a ſhip whoſe crew were juſt coming aſhore, and belonged to a merchant of Baſra bound for Serendib. He went up to them, and aſked for the Captain, to whom he ſaid, I have a young ſlave to ſell, a perfect beauty; ſhe does not love me, and I am reſolved to get rid of her. I left her by the ſide of a fountain, not far off; if you will buy her, I will ſell her a pennyworth; you ſhall have her for three hundred ſequins. It is a bargain, replied the Captain, provided ſhe is as young and handſome as you ſay ſhe is.

Upon this, the young man led the Captain to the fountain where Repſima, having made ablution, was at prayer. As ſoon too as the Captain ſaw her, he told out three hundred ſequins to the young man, who returned with them to the city.

NINE HUNDRED & NINETY-FOURTH DAY.

THE Captain, who had bought Repſima, approaching her ſaid, How am I raviſhed, moſt charming beauty, at what I behold! I have ſeen a great many ſlaves, I have bought a thouſand in my time, but I confeſs you ſurpaſs them all. Your eyes are brighter than the ſun, and your ſhape is incomparable. Repſima was extremely ſurpriſed at this diſcourſe, but much more ſo when the Captain held out his hand, ſaying, Come, my Princeſs, I will put you aboard, and you ſhall have my own cabbin; we ſhall ſet ſail in a moment; we will together make a voyage to Serendib, and at our return to Baſra you ſhall be miſtreſs of my eſtate and my houſe, for I do not deſign to ſell you again. If I bought you of the young man you did not love, it was to make you the happieſt perſon in the world; I will have all imaginable tenderneſs and complacency for you. Here Repſima,

Repſima, who had heard him with impatience, interrupted the Captain. What ſay you? cries ſhe. I was never a ſlave in my life. I am a free woman, and nobody has any right to ſell me. Saying this, ſhe puſhed the Captain's hand aſide; and he, who was naturally rude and violent, grew angry at her for receiving the obliging things he had ſaid to her in ſuch a manner; ſo on a ſudden changing his language, and aſſuming another tone, How, huſſey, ſays he, doſt thou talk thus to thy maſter? I have bought and paid for thee; thou art my ſlave, and I will carry thee aboard whether thou wilt or not. At theſe words he took her in his arms, and notwithſtanding her reſiſtance, carried her away as a wolf does a lamb that has ſtrayed from the ſhepherd. It was in vain for her to fill the air with her cries; he put her aboard the ſhip, and ſoon after ſet ſail for Serendib.

The Captain let Repſima be quiet ſome days; but finding ſhe was never the more kind to him for the many ſigns of love which he had ſhewn her, he loſt all patience, and was reſolved one day to force her to a complacency for him, to which ſhe had not the leaſt diſpoſition. And as he was about to put that reſolution of his in practice, there aroſe a terrible ſtorm, which frightened all the ſhip's company. The wind was ſo violent, that it brought all the maſts by the board immediately, the ropes broke, and the ſails rent; the ſeamen knew not what more to do to ſave themſelves, and the pilot, abandoning the ſhip to the mercy of the wind and waves, cried out upon deck, if any of you paſſengers have committed any crimes, and broken the Prophet's laws, aſk pardon of Heaven; you have no time to loſe, we are all going to periſh. Indeed the ſtorm increaſed, and the ſhip ſunk, after having been for ſome moments battered by the waves.

NINE HUNDRED & NINETY-FIFTH DAY.

ALL the ſhip's company, ſeamen and paſſengers, were drowned, except Repſima and the Captain; they both ſaved themſelves on planks, but landed in two ſeveral places. The wife of Temim was driven by the waves on the coaſt of a populous iſland, governed by a Queen. When ſhe came near the ſhore, there happened to be a great number of people at the ſea-ſide. As ſoon as they ſaw Repſima float on the waters, and that afterwards ſhe came aſhore, they looked upon it as a miracle. They came all about her, and aſked her a thouſand queſtions. To ſatisfy their curioſity ſhe told them the ſtory of her adventures, and prayed them to grant her a place of refuge among them, where ſhe might live in tranquillity. The inhabitants were ſo taken with her beauty, wit, and virtue, that they gave her a retirement, where ſhe ſpent ſeveral years in prayer.

The iſlanders could not enough admire the auſterity of her life. All their diſcourſe was of the ſtranger, and the purity of her manners. She ſoon became their oracle. When any of them were about to make a long voyage, or undertake any enterpriſe of importance, they never failed conſulting her, and ſhe foretold their ſucceſs. In fine ſhe acquired the eſteem of every body, or rather was looked upon as a divinity. The Queen of the iſland took ſuch an affection to her, that thinking ſhe could not do better than leave her the ſovereignty at her death, ſhe declared her her heir. The inhabitants highly approved her choice of a ſucceſſor, and the Queen, being old, died not long after. Repſima made ſome difficulty of taking her place: but the people obliged her to do it, and they had no reaſon to repent of it; for ſhe made them ſo happy, that they bleſſed the ſhipwreck which threw her on their coaſts.

As ſoon as ſhe was on the throne, ſhe applied herſelf entirely to the government of the ſtate. She choſe for her Viziers men of equal integrity and capacity, and took

took particular care that every one ſhould have juſtice done them. All the moments that ſhe could ſpare from the duties of her dignity ſhe ſpent in prayer. She kept frequent faſts; and the more ſhe found herſelf honoured by men, the more ſhe humbled herſelf before the Almighty.

When any ſick perſon had recourſe to her, and deſired her prayers, ſhe redoubled them on that occaſion, and Heaven always heard them. The inhabitants of the kingdom could not withſtand ſo many miracles, of which they were witneſſes. They renounced the worſhip of the ſun which they adored before, and embraced Mahometiſm. She made holy laws, and built moſques on the ruins of idolatry.

She alſo built hoſpitals for the poor, and caravanſerails to entertain the ſtrangers that came to the iſle.—She laid out great ſums, to provide theſe places with all things neceſſary; and her foundation for relieving the ſick became ſo conſiderable, that a little while after the diſtempered came thither from all nations in the world, upon the great fame of this Queen, to ſeek relief for their diſtempers.

NINE HUNDRED & NINETY SIXTH DAY.

ONE day it was told Repſima that there were ſix ſtrangers in a caravanſerail, who requeſted to ſpeak with her; that one of them was blind, another paralytic, and another dropſical. She ordered they ſhould be brought to her immediately; ſhe received them ſitting on a lofty throne, ſurrounded on the one hand by fifty or ſixty female ſlaves richly dreſſed, and on the other by all the Lords of her court.

When the ſtrangers arrived at the palace, two lords introduced to the Queen, whoſe face was covered with a veil, as were alſo the faces of her ſlaves. The ſtrangers proſtrated themſelves before her, and remained with their heads to the ground, till ſhe commanded them to riſe. She then demanded what they deſired of her, and whence

whence they came? One of them replied in behalf of the reſt,—May God, oh great Queen, give victory to your arms; may the earth obey you, and Heaven bleſs you. We are miſerable ſinners, and are come hither to obtain pardon of our ſins of the Almighty by your Majeſty's means. Speak more clearly, replied the Queen, having examined their faces very conſiderately; I can do nothing for you, unleſs you tell me your adventures publicly, and that without ſinking the leaſt circumſtance. One of the ſtrangers anſwered, You ſhall be obeyed, Oh Princeſs! I am a merchant of Baſra; I married a young woman who had not then her like in the world; ſhe was perfectly beautiful, ſweet-tempered, complaiſant, and virtuous. Being one time obliged to make a voyage, I left her in my houſe miſtreſs of all her actions; I only deſired my brother, who is this blind man whom you ſee here, to take care of my domeſtic affairs. At my return he told me he had found my wife faulty; that ſhe had diſhonoured my bed, and for that had been buried alive: that he was ſo grieved at it on my account, that he had wept himſelf blind. This, great Queen, added he, is my ſtory I therefore moſt humbly beſeech you to reſtore my brother to his ſight.—I came hither and brought him with me, to make this requeſt to your Majeſty.

Temim (for he it was who had talked thus to Repſima, without knowing her) here finiſhed his diſcourſe, in expectation of the Queen's anſwer, who was ſo ſurpriſed to ſee her huſband, that ſhe could not preſently return it; but at laſt, recollecting herſelf, ſhe ſaid, Is it true that the woman who was buried alive did betray thee? What doſt thou think of it? I cannot believe it, replied Temim, when I bring her virtue to my remembrance: but alas! I have ſuch a blind confidence in my brother, that it makes me queſtion her innocence.

NINE HUNDRED & NINETY-SEVENTH DAY.

THE merchant of Baſra having done ſpeaking, the Queen anſwered, It is enough: I know better than you, whether your wife was juſtly condemned or not. I will tell you to-morrow, and we will ſee if your brother can recover his ſight. Then one of Temim's company addreſſed himſelf thus to Repſima:—I have a negro ſlave whom I bought, and bred up from a child; he has been paralytic all over one ſide of his body theſe ſeveral years. No phyſician can cure him, and I have brought him hither to recommend him to your Majeſty's prayers.

The Queen, having heard what he had to ſay, and knowing that the perſon who made his addreſſes to her was the Arab whoſe tent ſhe had lived in, and the paralytic was the ſame black ſlave who had made an attempt on her virtue, ſhe ſaid, It is ſufficient, I am well informed of your affair; it may be eaſily decided to-morrow. And you, continued ſhe, turning to the other, how came you to be dropſical? I know not, oh great Queen, replied he, what to attribute my diſtemper to, unleſs it be a judgment on me for offering violence to a fair ſlave I bought ſome years ago, of a young man who ſold her to me by the ſea-ſide.

The Queen, at theſe words, looked the dropſical man in the face, and knew him again to be the Captain to whom ſhe had been ſold. However, ſhe ſeemed to have no more knowledge of him than the reſt, and ſuffered him to go on with his diſcourſe thus:—I look upon this diſtemper of mine as a juſt chaſtiſement of Heaven. And I, cries another of the ſtrangers, on the furies with which I am continually haunted, as a puniſhment I deſerved for having ſold that ſame ſlave whom you carried aboard your ſhip againſt her will. I am more guilty than you; for ſhe was a free woman, to whom I owed my life;—and the acknowledgment I made her for it was, the delivering of her to you, and ſelling her to ſlavery.

NINE

NINE HUNDRED & NINETY-EIGHTH DAY.

REPSIMA underſtood by this, that the man who ſpoke laſt was the ſame whom ſhe had delivered from death, by paying ſixty ſequins for him. She then ſaid to the ſtrangers, I will pray for you, and do all I can to procure you relief. Return to your caravanſerail, and come hither again to-morrow at the ſame hour.—The blind and the paralytic may be cured, provided they make a ſincere confeſſion of the crimes they have committed. I know their adventures, but I require of them to ſpeak the truth, and that they put no falſe circumſtance into what they ſay; for if they do, they ſhall repent it: and inſtead of praying for them, I ſhall puniſh them with the utmoſt ſeverity. As for the reſt, purſued ſhe, I promiſe to offer up my vows to Heaven for them immediately, they having both ſpoke truth.

The ſix ſtrangers returned to their caravanſerail; four of them were already very well ſatisfied; only Temim's brother and the negro ſlave were very melancholy; they had rather have remained, ſo long as they lived, in their preſent condition, than be obliged to make a public confeſſion of their cruelty. They endeavoured to hide their grief from the eyes of thoſe they had offended, but could neither of them get a wink of ſleep all the night.

Notwithſtanding their apprehenſions, they were forced to go with the reſt to the palace the next day.—Well, ſaid ſhe, when ſhe ſaw the blind man and the paralytic, are they reſolved to diſguiſe nothing? Woe be to that man of them that ſhall not ſpeak the truth. Then the negro approached her, full of ſhame and fear. As he ſaw he could get nothing by telling a lie, he reſolved, happen what would, to ſpeak the whole truth as to what paſſed at his maſter's houſe relating to Repſima. He confeſſed he was paſſionately enamoured of that lady, and being ſcorned by her, he determined to kill the Arab's only ſon, and lay his murder upon her, that the Arab might deſtroy her.

NINE HUNDRED & NINETY-NINTH DAY.

WHEN the negro had ended his confeſſion, This, ſays he, was my crime, and Heaven is witneſs to my repentance. Ah, traitor, ſays the Arab, in a fury, was it thou that robbed me of my only ſon? Oh, Queen, added he, addreſſing himſelf to Repſima, ſuffer me to cut off his head this minute. A rogue that is capable of doing ſo bloody a deed as he has juſt now owned, does not deſerve to live. No, replies the Queen, I will not have you take away his life. I underſtand you, Princeſs, replies the Arab; you oppoſe my rage very juſtly. It is better to let him remain paralytic: death would too ſoon put an end to his pains. You are miſtaken, replies Repſima; it is not to prolong his miſery that I would have him live: ſince he repents of his crime, let us pray to the Moſt High to pardon him. She then proſtrated herſelf to the ground at the foot of the throne, and immediately the negroe's body was reſtored to its former motion. All the ſpectators were ſurpriſed at ſo miraculous a cure, and beſtowed a thouſand praiſes on God and the Queen. She prayed alſo for the dropſical man, and the man that was haunted with the furies; upon which both of them were perfectly cured. Then Temim, not doubting but his brother would recover his ſight, ſaid to him, Oh Revendé, it is now thy turn to ſpeak; the Queen only waits for that, to work a new miracle in thy favour. True, ſays Repſima, let him tell his ſtory, and take care that he does it with ſincerity; for I know all his adventures; and if he mixes the leaſt falſehood, his puniſhment is ready. Revendé, judging by her ſaying this, that whether he held his tongue, or told an untruth, he ſhould be puniſhed immediately; confuſion for a while hindering him from ſpeaking, he at laſt determined to confeſs all. In ſhort, he repented of his betraying his brother: and believing his ſiſter-in-law to be dead, he made a very moving relation of his treachery, without going about to excuſe it.

When

When he had done ſpeaking—He has been very ſincere, replied the Queen, and ſaid nothing but what is true. Temim, finding by his own confeſſion what a villain his brother had been, and how innocent his wife was, cried out, and fell into a ſwoon. Some of the Queen's officers ran to help him. When he had recovered the uſe of his ſenſes, proſtrating himſelf before the throne, he ſaid, permit me, oh my Princeſs! to carry this perfidious brother of mine back to Baſra. I do not aſk you to cure him. I will lead him to the place where my wife was buried alive, and there ſacrifice him. You ſee his crime is too great for me ever to pardon him.

ONE THOUSANDTH DAY.

THE Queen remained ſome moments without making him any anſwer, weeping all the while under her veil; ſo much did the condition her huſband was in touch her. After ſhe had dried up her tears, ſhe addreſſed herſelf thus to Temim: I conjure you, oh merchant of Baſra, to moderate your fury for my ſake.—Your brother has indeed committed a great crime; but ſince he publicly confeſſes it, and reproaches himſelf with the guilt, remember that the ſame blood runs in your veins, and remit the puniſhment you would have him endure. To this Temim replied, Your Majeſty may command what you pleaſe; if you deſire I ſhould forget his fault, be it ſo; provided he ſincerely repents, and accuſes nobody falſly.

The merchant had ſcarce told the Queen that he pardoned Revendé, when the Princeſs, bowing her face to the ground, prayed to Heaven to reſtore ſight to the blind. Her prayer was heard, and Revendé, in that very inſtant, ſaw again the light of the ſun.

The applauſes of all preſent were renewed at this ſpectacle; again did the whole aſſembly praiſe God and the Queen, who ordered the ſtrangers back to their caravanſerail, bidding them come to her the next day, when they ſhould ſee things that would perhaps ſurpriſe

them more than what they had been ſo aſtoniſhed at that day. They returned to the palace punctually at the hour appointed. The Queen called Temim, and obliged him to ſit in a chair of gold, which ſhe had cauſed to be placed near the throne. After which ſhe ſaid to him, Oh merchant of Baſra! thou haſt gone through a great many cares and troubles. I am concerned for thy misfortunes; and to make thee forget them, am reſolved to give thee one of my faireſt ſlaves in marriage; with whom, if thou wilt, thou ſhalt live in my court.

Inſtead of accepting the Queen's propoſal Temim fell a weeping, and ſaid to her, Your Majeſty overloads me with your favours, and I am as ſenſible of them as I ought to be: but I beſeech you not to take it ill that I refuſe the offer you make me of one of your ſlaves. I ſhall think of no other wife than Repſima as long as I live. My dear Repſima is always in my thoughts. I can have no comfort under the loſs of her, and am reſolved to ſpend the reſt of my days in mourning over the place where ſhe was buried alive.

THOUSAND AND ONE DAY.

REPSIMA was overjoyed to find her huſband ſo faithful as to refuſe the young ſlave ſhe offered him. If I pray the Almighty, ſays ſhe, to raiſe this wife, whoſe loſs ſo much afflicts you, from the grave, ſhould you be glad to ſee her again? Should you know her if you ſaw her? Saying this, ſhe lifted up her veil, and Temim knew that it was his Repſima.

Nothing could equal his joy to ſee his wife again, but the ſurpriſe of the robber, his ſlave, the dropſical captain, and the young man that was haunted with the furies, who perceived in the Queen the features of the perſon whom they had offended. The Princeſs embraced Temim, and told her adventures in preſence of all the lords of her court, who ſtood in great admiration at the ſtrangeneſs of them. She then gave the Arab ten thouſand ducats of gold, with a rich brocade veſt, and a magnificent

magnificent robe for his wife. She alſo gave a thouſand ducats to the captain, and as much to the young man who ſold her. After which ſhe roſe up from her throne, took Temim by the hand, and led him into her cloſet, where they were both ſome time in prayer, to thank Heaven for bringing them together again. Then ſays Repſima to her huſband, Since the laws of the kingdom will not ſuffer me to reſign the ſovereign authority to you, you ſhall at leaſt dwell in my palace, and partake with me the ſweets of a pleaſant life. We will alſo provide for your brother, ſo that he ſhall have cauſe to reſt ſatisfied. In concluſion, Revendé became firſt miniſter, and acquitted himſelf ſo well in that employment, that he gained the eſteem and friendſhip of all the inhabitants of the iſland.

The old man who told this ſtory to the Commander of the Believers, here held his peace. The fair Sultanum was mightily pleaſed with it; and the Calif, to ſhew he did not diſlike either this ſtory or that of the Geniis, gave him a thouſand ſequins. The young man who told the Adventures of Naſiraddole and Abderahmane received alſo the ſame ſum from Harrouin Arraſchid's treaſurer.

THE SEQUEL AND CONCLUSION OF THE HISTORY OF THE PRINCESS OF CASMIRE.

THE thouſand and one day that Farruknaz's nurſe had been telling ſtories had an end, when Farukrous fell ill. King Togrulbey, who tenderly loved his ſon, ſent for the moſt able phyſicians of Indoſtan, but they could not cure him. The conſternation that this dangerous diſtemper threw the court into, interrupted all pleaſures. The Princeſs of Caſmire would hear no more ſtories, Togrulbey go no more a hunting. No body minded any thing but the Prince; every one was in pain for his life.

The King, who went often to ſee the chief prieſt o the temple of Keſaya, ſaid one day to him, You know my ſon

ſon is as dear to me as my own life: the phyſicians have tried all their ſkill, and cannot cure him. I have no more hope from medicines, and have recourſe to your prayers: I flatter myſelf that by your interceſſion I may obtain what I deſire. One may hope every thing, Sir, replied the high prieſt, when one implores the aſſiſtance of Heaven. I ſhall ſpend the whole night in the temple: I will pray Keſaya to intercede for the Prince, and to-morrow I will tell you if his prayers are heard.

The next morning the high prieſt went forth to meet Togrulbey, who, full of impatience, was coming to him. Ah holy Dervis! ſays he, have you obtained the cure of my ſon? Yes, Sir, replied the prieſt; Keſaya demanded it of the Lord, who was ready to grant it to him. At this anſwer the King, overjoyed, embraced the holy man, and conducted him to the apartment of Prince Farrukrouz. The Dervis ſat down at the feet of the Prince's bed, and, with a look full of myſtery, ſaid a prayer. He had no ſooner done, but the Prince, who had been a long while ſpeechleſs, Cried out, Comfort yourſelf, Oh Father! I am cured. He roſe at theſe words, and nothing was talked of in the city of Caſmire but the ſanctity of the high prieſt.

Farruknaz hearing ſo much boaſting of him, had a great curioſity to ſee and diſcourſe with him. To this purpoſe ſhe went out of the palace, accompanied by her women and her eunuchs, with whom ſhe marched to the gate of the monaſtery of the prieſts of Keſaya. But ſhe was ſurpriſed when ſhe was acquainted that the high prieſt forbid her to enter it. The princeſs, reſenting this uſage, complained preſently of it to the King, who would needs know the cauſe of it. He went to the high prieſt, and demanded why he refuſed Farruknaz's viſit? My Lord, replied the Dervis, this Princeſs does not obey the Moſt High. She flies mankind; ſhe looks on them as her enemies, and walks in the ſteps of idleneſs. Unleſs ſhe changes her mind it is not permitted me to talk to her; Keſaya has forbidden me. But, adds he, if ſhe amends, I will do her all the good offices that lie in my power. The King, having nothing to anſwer to this diſcourſe, returned to his ſeraglio.

The

Some days after Togrulbey went again to viſit the Dervis, who told him he had obtained permiſſion of the Keſaya to confer with the Princeſs: I would therefore give her ſome ghoſtly advice; perhaps I ſhall put her in the way of ſalvation. The King rejoiced that the holy man was came to this reſolution: he gave Farruknaz notice of it, who next day went to the monaſtery and aſked for the holy Dervis. The porter let her in, and conducted her, by order of the High Prieſt, into a great hall, where he prayed her to ſtay a moment.

On the wall were painted, in three ſeveral places, a hind caught in a ſnare, and a ſtag doing what he could to deliver her. In one place only was repreſented a ſtag taken, and a hind looking on him in the ſnare, without giving herſelf any trouble to relieve him. The Princeſs preſently caſt her eyes on the paintings, and conſidered them very attentively. What do I ſee? cries ſhe; juſt Heaven, quite the contrary to my dream! Theſe three ſtags do their utmoſt to deliver the hinds, and the hind abandons the ſtag. What can I think of theſe objects? Ah, doubtleſs, I have been deceived in my judgment of men! They are more grateful than I thought them: how ſorry am I that I have done them ſo much injury! While the Princeſs was making theſe reflections to herſelf, the High Prieſt entered the hall with a grave air. She would have thrown herſelf at his feet, but he hindered her; and, having made her ſit down, he ſaid to her, Oh Farruknaz! the King, your father, is very much troubled to find your ſentiments ſo contrary to nature and the divine laws. You are under the power of ſatan: it is he who has prejudiced you againſt men. I have prayed to the great Keſaya to have compaſſion on you: but as powerful as he is, do not imagine that he can draw you out of the abyſs into which you are plunged, if you do not, on your part, your utmoſt to get out of it.

The Dervis, obſerving the Princeſs began to weep here, (ſo frighted was ſhe at what he ſaid), proceeded thus: Dry up your tears, my child, I find your heart is diſpoſed to change. I promiſe to deliver you out of the hands of ſatan, provided you will follow my counſel. Farruknaz promiſed to do whatever he ſhould preſcribe.

She

She then kiſſed the holy man's and, hand returned to the palace.

The next day ſhe went again to the monaſtery, and being alone with the Dervis, he ſaid to her, Princeſs, I laſt night ſaw Keſaya in a dream, and he told me the Princeſs Farruknaz was no longer hated of the Moſt High; that ſhe had no longer an ill opinion of men; but ſhe muſt take pity of a young Prince who burns, who languiſhes for her night and day: for the Almighty has written on the table of predeſtination that ſhe ſhall be his wife.

The Princeſs was aſtoniſhed at theſe words. How can I relieve this young Prince, ſays ſhe, if I do not know who he is? Keſaya told me, replied the High Prieſt; it is the Prince of Perſia; his name is Farrukſchad; he is ſo charming, never mother brought ſo accompliſhed a man into the world. Oh Father! anſwered Farruknaz, I am amazed at what you ſay. How can a Prince who never ſaw me be in love with me? I will tell you, replied the Dervis, how it came about; for Keſaya, who foreſaw all the queſtions you would aſk on this ſubject, took care to inform me of every circumſtance relating to it. Therefore, to ſatisfy your curioſity, I muſt let you know that Farrukſchad dreamed he ſaw you in a flowery meadow. Charmed with your beauty, he fain would have made love to you; but you left him abruptly, ſaying all men are traitors. The trouble your leaving him cauſed in him awaked him; and inſtead of endeavouring, when he was awake, to put his dream out of his head, he pleaſed himſelf with reflecting on it; it is never out of his mind; and though he has no hopes of enjoying your charms, your image is ever in his remembrance.

At theſe words of the High Prieſt the Caſmirian Princeſs fetched a deep ſigh; and lifting up her eyes to Heaven, cried, Is it poſſible this Prince ſhould have the ſame dream as I had? Keſaya, holy Dervis, did not tell you all, continued ſhe: I dreamed alſo, that I ſaw in a flowery meadow the handſomeſt Prince in the world, who declared his love to me, which I received very rudely. But notwithſtanding I uſed him ſo ill, I felt my heart began to be concerned for him, and was obliged to fly away haſtily, for fear his perſon and ſoothing talk might triumph

triumph over the hatred I had conceived againſt men. This hatred is an effect of another dream, the contrary to thoſe paintings. I find I was in an error: I think better of men; I believe them capable of friendſhip; and if it is the will of Heaven that I ſhould marry the Prince of Perſia, I ſhall ſubmit to it without repugnance.

The High Prieſt was charmed to hear her talk ſo, and taking hold of this diſpoſition of her's, My child, ſaid he, I ſhall ſpend the night in the temple, and conſult Keſaya to know what you are to do to arrive at the higheſt pitch of happineſs; to-morrow you ſhall have his anſwer. Farrukuaz returned to the palace, her thoughts wholly taken up with Prince Farrukſchad: ſhe had a hundred times called him to mind as repreſented to her in the dream, wherein he appeared ſo amorous. She remembered, as well as ſhe could, every feature; and the more ſhe thought of him, the better ſhe found ſhe liked him. She every time repreſented him more charming to her imagination. She was very uneaſy all that day, and all the next night did not ſleep a moment.

When day appeared, ſhe roſe to viſit the Dervis, who ſaw plainly by her looks that her heart was not at eaſe, She did not ſtay for his telling her Keſaya's anſwer. Ah Father! has Heaven revealed my deſtiny? Has it informed you what it requires of me to ſhow my obedience? Yes, child, replied the holy man, the great Keſaya has informed me; it is his pleaſure that you bind yourſelf by oath to do what I am now going to order you. The Princeſs ſwore ſhe would punctually perform his orders. We muſt then, ſays he, depart this very night. I will conduct you to the dominions of the Prince who loves you, and, with himſelf, will give you a richer crown than that of Caſmire. You are, without doubt, ſurpriſed that I propoſe your going away ſo precipitately, but it is the pleaſure of Keſaya. How, interrupted Farruknaz, does he order I ſhould quit the court of Caſmire without my father's knowledge, to go and ſeek after a Prince who is not yet my huſband? I do not tell you ſo, replies the High Prieſt: Togrulbey ſhall know of our departure; and I will undertake to get his conſent. But Keſaya will have this matter effected in this manner, to make you

expiate your former cruelty. I confeſs, ſays the Princeſs, this ſtep is not at all to my mind. However, I will follow you, provided my father agrees to it. I will anſwer for his conſent, replied the Dervis; leave that to me; return to the palace, and prepare for your departure. Farruknaz did as he bade her; and the holy man a moment after waited on the King.

He found Togrulbey with the Princeſs's nurſe. As ſoon as the King ſaw him, he cried, Come hither, holy Dervis; we are obliged to you for the ſudden change that is wrought in the heart of my daughter: you are the author of this miracle. She hated men, and you in a moment have triumphed over that hatred. One conference of yours has done more than all Sutlumeme's ſtories. Sir, replied the High Prieſt, I have done yet more. Farruknaz does not only not hate men, ſhe is even in love with the Prince of Perſia.

Then the Dervis told all that had paſſed between the Princeſs and him, and declared to the King the will of Keſaya. After Togrulbey had thought of it a little, I am ſorry, ſays he to the High Prieſt, that my daughter is obliged to leave us in this manner. But ſince it is ſo ordered by Keſaya, I ſhall not preſume to oppoſe it. Beſides ſhe will be under your conduct, and I ought not then to be apprehenſive of any thing. The King conſenting to Farruknaz's departure, ſhe, the Dervis and her nurſe left Caſmire that very night. They had no attendants; the holy man declaring it was the will of Keſaya that they ſhould have none. They all three travelled on horſeback, and did not ſtop all the firſt night. They arrived by day-light in a meadow enamelled with flowers of a thouſand different kinds, diffuſing the moſt agreeable odours; at the end of the meadow was a garden, the walls of which were of white marble. On this wall was a ſummer-houſe of ſantal, with a balcony gilt with gold, and beneath ran a river of the faireſt water in the world, which ſpread itſelf over the meadow and watered the flowers. The beauty of the place inviting them to ſtop, they alighted, and ſat down on the river's bank. They were extremely delighted with ſo delicious an abode: but while they were pleaſing themſelves with it, the Dervis on a ſudden changed colour; his countenance turned

turned as pale as death, and he was ſeized with a trembling all over him. Farruknaz and her nurſe, frighted at this alteration, demanded a cauſe of him. Ah my Princeſs! replied he, his very looks expreſſing his fear, what demon has conducted us hither? That ſummer-houſe, this meadow, thoſe garden walls, all things about us tell me this is the dreadful dwelling of the witch Mehreſza: if ſhe ſees us we periſh! Heaven, alas! is my witneſs that I tremble only for you. Were I here alone, I would form a great enterpriſe, and I find I have courage enough to go through with it. Do it then, ſays Farruknaz, and do not matter our being with you. If it is our deſtiny that we muſt periſh here, I will ſhew by my reſolution that I am worthy the high blood that flows in my veins.

Ah Princeſs! cries the Dervis, this reſolution of your's diſſipates all my fears. I will acquire immortal glory, or periſh in the attempt. Do you two ſtay here: if I do not come back to you in an hour, you may be aſſured I have not ſucceeded in my deſign. Saying this, he drew his ſabre, and entered the magician's garden. Farruknaz and her nurſe were in a terrible fright at his leaving them, not doubting but they ſhould be deſtroyed if he did not come off. Ah unhappy Dervis! ſays Farruknaz, what will become of thee? Sutlumeme, who affected to have more courage than the Princeſs, bid her fear nothing; The chief of the temple of Keſaya, ſays ſhe, cannot be overcome by a ſorcereſs. No, no; let this enterprize be as dangerous as it will, do not fear; he will come off very well.

In effect, he returned about an hour after; and, coming up to them, ſaid, ſmiling, Thanks to the Almighty, Mehreſza can do us no hurt; and this very place which ſhe has rendered terrible by her enchantments, will offer us nothing but pleaſure. Know then, fair Princeſs, that I am not the perſon you have taken me for: look not on me any longer as a Dervis, chief of the pagod of Caſmire, but as the confidante of Prince Farrukſchad, whoſe ſtory and mine I ſhall tell you in few words; after which we will enter Mehreſza's palace, where we will be received as you merit, and ſhall ſee things that will ſurpriſe you. The great King who reigns over Perſia, has one only

ſon

ſon, called Farrukſchad. This Prince, one of the moſt accompliſhed that ever was, fell ſick ſome time ſince; his father, who loves him with all imaginable tenderneſs, was alarmed at it. He ſent for the moſt able phyſicians of his capital Chiras, who, having obſerved all Farrukſchad's ſymptoms, declared that his diſtemper was ſuch, that the cauſe of it could be only known of himſelf. The King preſſed him very much to diſcover it; but not being able to get the ſecret out of him he ſent for me.—Simorgue, ſays he, I know my ſon conceals nothing from you; go ſee him; engage him to unboſom himſelf to you, and do not afterwards make any ſcruple to reveal to me what he ſays. No, Sir, replied I; ſince his ſickneſs ariſes from his obſtinacy, in concealing the cauſe of it, if he lets me know it, I ſhall be ſure to communicate it to you. I have too much intereſt in his life not to be guilty of ſuch a treaſon to him. Go then, ſays the King, talk with him. I ſhall impatiently wait for your return.

I ran to the Prince's apartment, He was glad to ſee me, and made me the moſt obliging reproaches that I had not come to him before. Ah! my dear friend, ſays he, I have reaſon to complain of you, for that you have not come to ſee me ſince I have been ſick. Why did you delay it ſo long? I have already had a thouſand troubleſome viſits from others; and alas! none but thine can be agreeable to me in my preſent condition. I have been a hunting, and am but juſt now returned. But what is the matter with you, my Prince? What makes you pine thus? How comes it that your complexion has loſt ſo much of its luſtre? Simorgue, ſays the Prince, after having made all the officers that were in his chamber to quit the room, I can keep no ſecret from thee. Inſtead of hiding the cauſe of my ſickneſs from thee, I wanted to ſee thee, to inform thee of it. Wouldſt thou think, my friend, that I am reduced to this ſtate by a dream only? Heaven! cried I, what do you tell me? Can a dream, a chimera, make ſuch an impreſſion on ſo reaſonable a mind as yours? I foreſaw the ſurpriſe thou wouldſt be in, replies Farrukſchad; but true it is that I am ſo weak; I carefully hide it from every body, and can truſt none but thee with the knowledge of it. The odd ground of my

my illneſs then is this: I dreamed I was in a flowry meadow, where I ſaw a young lady fairer than a Houri.—I was not proof againſt her charms. I fell at her feet, and made her a declaration of my love; but inſtead of harkening to me, the cruel creature flung from me, and ſaid with a diſdainful air, Go your way; all men are traitors. I ſaw a hind in my dream, who, after having, by her efforts, delivered a ſtag out of a ſnare in which he had fallen, being herſelf fallen into another, the ſtag was ſo far from doing her the like good office, that he ungratefully abandoned her. I judge of men's hearts by that. I believe them all ungrateful, and renounce their love.

I would fain, continued the Prince, have vindicated men, and undeceived her; but the inhuman beauty fled. Ah my goddeſs! cried I, ſay rather that the hind abandoned the ſtag. Pronouncing theſe words I loſt ſight of her, and awoke. This my friend, is the fatal dream that diſturbs the quiet of my life. I know very well, reaſon bids me drive ſuch vain images out of my thoughts: that it is madneſs to remember them. No, my Lord, ſaid I, haſtily interrupting him, I would not that you ſhould blot them out of your remembrance. I begin to think there may be ſomething extraordinary in ſuch pleaſing phantoms; that they are not ſo much formed by ſleep as by ſome kind Geniis, who preſented you with the likeneſs of the Princeſs, whom Heaven has deſtined for your ſpouſe. Let us go from kingdom to kingdom, my Prince, in ſearch of this amiable perſon. We may meet with her, and ſee her more really than you have ſeen her. I will tell the King, your father, that your ſickneſs comes from a violent deſire to travel, and I am ſure he will let you ſatisfy that deſire.

Farrukſchad, raviſhed with this diſcourſe, embraced me, and I left him, to give his father an account of our converſation. I told him word for word what the Prince ſaid to me: adding, I would not oppoſe the illuſions that were the cauſe of his diſtemper; I rather flattered them, and obſerved my complaiſance was a great relief to him. To finiſh his cure, it is neceſſary for your Majeſty to permit him and me to travel. It will be the only means to drive away Farrukſchad's melancholy.

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and make him forget a chimerical object with which his mind is now ſo prepoſſeſſed.

The King was of the ſame opinion, and ordered a magnificent train to be provided for his ſon, who, attended by a great number of officers, departed ſoon after from Chiras, myſelf alſo accompanying him.

We travelled a good while without keeping to any fixed road. At laſt we came to the city of Gaznina, where reigns an old King who loves his ſubjects, and is as much beloved by them. The good old Prince ſent the captain of his guards to meet Farrukſchad, in token of his joy for his happy arrival, and make his excuſes that he could not himſelf come forth from his palace to receive him. My Prince returned the King's compliments very obligingly to the captain, and enquired after his maſter's health. My Lord, replied the officer, his Majeſty is ſick of grief. He loſt his only ſon a few days ſince, a Prince of very great hopes, and this loſs is ſtill a terrible affliction to him. We were concerned for the old King's misfortune, and went to the palace, where all imaginable honours were paid Farrukſchad, in whom the old King, finding a reſemblance of his ſon, could not help burſting out into tears at the ſight of him.— Ah! my Lord, ſays my Prince, am I the cauſe of your weeping? Am I ſo unhappy as to bring any thing afflicting to your remembrance? Yes, Prince, replied the King; the likeneſs there is between you and my ſon renews my grief; but I look on you as a new child ſent me by Heaven to comfort me for the loſs of the other.— I even begin to feel for you part of the tenderneſs I had for him. Hold you the rank which he held in my court, and you ſhall be my heir. Farrukſchad thanked the King for his goodneſs, and reſolved to make a long ſtay at Gaznina, more out of complaiſance to this old monarch, than to ſecure the poſſeſſion of the throne he had offered him.

The King's ſorrow diminiſhed ſenſibly every day, and his affection for the Prince of Perſia increaſed, ſo that he could no more live without him. As they were one day talking together, Farrukſchad happened to aſk what diſtemper the Prince of Gaznina died of. Alas! ſays the King, the cauſe of his death was very extraordinary.

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It was love that carried him to his grave; the fatal adventure is this: my ſon had heard much talk of the Princeſs of Caſmire, and fell in love with her on the repreſentations that had been made of her to him. I preſently ſent an ambaſſador with rich preſents to King Togrulbey, and inſtructions to demand that Princeſs his daughter for my ſon. The King of Caſmire made anſwer, That he ſhould take my alliance for a very great honour, but that he had ſworn by Keſaya never to marry his daughter againſt her will; that the Princeſs hated men mortally, and had conceived that averſion to them from a dream, ſhe having dreamed one night that a hind, after having delivered a ſtag out of a ſnare in which he had been taken, was herſelf taken in another, and that the ſtag was ſo ungrateful as to refuſe to aſſiſt her: that ever ſince that dream ſhe looked upon men as ſo many monſters, which women could never enough avoid. My ambaſſador brought me this anſwer, and my unhappy ſon, in deſpair of marrying the Caſmirian Princeſs, fell into a conſumption, of which he died, notwithſtanding all the care and ſkill of my phyſicians, who left no remedies untried for his cure.

Farrukſchad could not hear this ſtory without various emotions. If he was pleaſed to think with good grounds that his dream was no chimera, he again was afraid of the ſame fate with the Prince of Gaznina, conſidering the cruelty of his Princeſs. The King took notice of the concern he was in. Ah! my ſon, ſays he, what are you troubled at? You ſeem to have loſt the uſe of your reaſon. My Lord, replied the Prince, I had never left my own country, had it not been for that inhuman Princeſs.

He then told his dream; and the King, having heard him, cried with a ſigh, Juſt Heaven, why is my life made up ſo of cares and troubles? I bred up my ſon very carefully; I have loſt him; and when I began to comfort myſelf for the loſs of him, a new affliction overtakes me. What a ſtrange deſtiny is mine? But, my dear Farrukſchad, continued he, take courage; do not give way to melancholy; it is not impoſſible to conquer this averſion of the Princeſs of Caſmire for men. Alas! my ſon's ſickneſs had not been without a remedy: if he had

had had patience to wait for the iſſue of the ſtratagems that were made uſe of to that purpoſe, his life had then been ſaved.

The King of Gaznina, having given the Prince of Perſia ſome hope, went to his Viziers, who were met in council; and Farrukſchad, impatient to confer with me, ſent for me, and told me what he had learned. Ah! my dear Prince, ſaid I, your happineſs is certain, now we know what Princeſs we have to do with; if his Majeſty will permit me, I will go to the kingdom of Caſmire, and endeavour to bring hither the object of your wiſhes. Do not aſk me how I will do it; I do not know myſelf. I ſhall aſk as occaſion offers. The Prince, tranſported to ſee with what confidence I promiſed to render him happy, embraced me, and we ſpent the reſt of the day in mutual rejoicings.

The next morning I took my leave of the Prince, and departed with the King of Gaznina's permiſſion for the kingdom of Cazmire, being very well armed and mounted. After ſeveral days travel I arrived at this meadow, on the other ſide of the palace, to which I am about to conduct you. I alighted to look about me, as now we do. Being much pleaſed with the beauties of the place, I let my horſe graze, and I ſat under a tufted tree on the bank of a fountain of pure and tranſparent water, which invited me to taſte it. I drank of it, and laying myſelf down on the graſs, fell aſleep. When I awoke I ſaw ſix white hinds, which had houſings of blue ſatin, and gold rings at their feet; they came to me, and I began to play with them, and ſtroke them on the back; but as I did it, I obſerved they wept; which ſtrangely ſurpriſed me, and I could not tell what to think of it, when, turning my eyes to the palace, I ſaw a moſt beautiful lady looking out at a window: ſhe made a ſign to me to come up to her; I left my horſe in the meadow, and was going to the lady, when the hinds ſeemed to hinder me, by biting the bottom of my robe, and ſtanding in my way.

As much amazed as I was at the motions as well as the tears of theſe animals, I did not then make any reflection, that perhaps there might be ſomething myſterious in it. The attraction of the pleaſure I propoſed

to

to myſelf in that lady's converſation was too hard for my prudence, and dragged me along. I arrived at the gate of the palace, and entered it: the lady, who ſeemed to me to be ſtill handſomer at a nearer than at a diſtant view, received me very graciouſly, took me by the hand, and led me to a ſtately apartment, where ſhe made me ſit down by her on a ſofa. After the firſt compliments were over, ſeveral ſlaves brought in fruit in china plates. The lady took the fineſt, and preſented it to me; but I had ſcarce taſted it, when ſhe on a ſudden changed her countenance, and ſaid, Raſh ſtranger, make proof of the chaſtiſement deſtined to all thoſe who, like thee, are ſo bold as to enter the palace of Mehrefza. Quit thy natural form, and take that of a ſtag; loſe the uſe of ſpeech, but keep ſtill human underſtanding, that thou mayeſt be always ſenſible of thy miſery.

She had no ſooner ſaid theſe words, but I found myſelf metamorphoſed into a ſtag. A green ſatin houſing was brought her, and ſhe put it on my back;—then they led me to a large park, where were above two hundred other ſtags, or rather men whoſe ill fortune had drawn them ino this place, as well as mine had drawn me, and Mehrefza had in like manner changed them into ſtags.

I had leiſure enough to reflect on my misfortune, which I did not grieve at ſo much for my own ſake as for the ſake of Prince Farrukſchad. Ah! ſaid I to myſelf every moment, what will become of my poor Prince? How can he obtain the accompliſhment of his deſires? He expects I ſhould bring him the Princeſs he adores, and he will never ſee me more. This thought inceſſantly tormented me, and it is impoſſible to expreſs the trouble it gave me.

One day I ſaw eight or ten ladies enter the park, among whom was one perfectly beautiful; and, by the richneſs of her clothes, ſhe ſeemed to be the miſtreſs of the reſt. She had a governante with her, to whom ſhe ſaid, looking on the ſtags, In truth I heartily pity theſe wretches. How inhuman is the Princeſs Mehrefza, my ſiſter! Heaven has given us two quite different inclinations; ſhe is ever ſtudying how to torment mankind;—ſhe learned magic, one would think, for nothing but to make

make them miſerable. And if I know any of its ſecrets, I never made an ill uſe of them. I have employed them only to do good: I delight in charitable actions, and have a mind to do one to-day in my ſiſter's abſence. Go, mother, continues ſhe, take one of thoſe ſtags, and bring it to me in my apartment. Saying this, ſhe returned to the palace.

The governante by chance addreſſed herſelf to me, and conducted me to her miſtreſs, who ordered one of her maids to gather a certain herb ſhe named to her.—The damſel did as ſhe was ordered, and returned in a little while with a handful of it. The lady ſqueezed half of it into a cup, and made me ſwallow the juice; then ſhe pronounced theſe words, Oh young man, quit thy form of a ſtag, and reſume thy natural one; upon which I preſently became as I was before. I threw myſelf at the lady's feet, to return my thanks: ſhe aſked me my name and country, and what brought me into the kingdom of Caſmire. I made a true anſwer to all her queſtions, and hid nothing from her.

When I had done ſpeaking, ſhe ſaid, I am the daughter of a Prince of the court whither you are going; my name is the Princeſs Ghulnaze; ſhe who changed you into a ſtag is my eldeſt ſiſter, whoſe knowledge in magic renders her power very redoutable. No body but I could have delivered you out of her hands; and though I am her ſiſter, yet if ſhe ſhould find out what I have been doing, I fear ſhe would exerciſe her reſentment on me. But happen what will, I ſhall not repent of having taken you out of the ſtate you were in. Nay, I ſhall lay further obligations on you; I will help you to make the Prince, your friend, happy. I confeſs it is a very difficult buſineſs; for, in order to it, the confidence of the Princeſs he loves muſt be gained, which you cannot do at the court of Caſmire, without paſſing for ſome holy perſon.

Ah! my Princeſs, cried I, at theſe laſt words, What do you tell me? How can I acquire ſuch a reputation? You have nothing to do, ſays ſhe, but to follow exactly the inſtructions I ſhall give you. Saying this ſhe went to a wardrobe of hers, and returned in a moment with the habit of a Dervis in her hand, a girdle, and a little ebony

ebony box. See, ſays ſhe, all that is neceſſary for you to ſucceed in your enterpriſe. Carry theſe things with you, and proceed to the city of Caſmire, which is not far off; but ſtop before you enter it; take off your clothes, and rub your body all over with the greaſe that is in this box. Then put on the habit of a Dervis, and gird your loins with this magic girdle; after which, march up to the city gates; you will find guards there who will ſay to you, venerable father, whence came you? Do you anſwer, I came from the fartheſt parts of the weſt, in pilgrimage to Caſmire, to ſee the grand Keſaya. You muſt know, purſued he, that this Keſaya is a celebrated idol adored by the Caſmirians. As ſoon as you have ſaid you are come ſo far to adore this idol, they will proſtrate themſelves before you, and, with a great deal of reſpect, conduct you to their King Togrulbey, who will give you to the High Prieſt Ahran, chief of the temple of Keſaya. This High Prieſt, and all the other miniſters of the idol, will conduct you to the pagod, which, for beauty and magnificence, is above all the palaces in the world. But it is ſurrounded with a ditch twenty cubits deep, full of water that boils without fire; and, on the other ſide of the ditch, is a platform of ſteel-plates, which are red-hot; ſo that the temple ſeems to be inacceſſible. Then will Ahran ſay to you, Oh Phœnix of the age, many perils haſt thou paſſed, and many fatigues, before thou couldſt arrive here. The grand Keſaya, for whom thou haſt undertaken this long and troubleſome journey, dwells in this temple; he is hidden in his ſanctuary; men cannot ſee him. Thou canſt only pay thy adorations here, and then return into thy own country.

To this diſcourſe you ſhall anſwer, that you are come to viſit Keſaya, and that you would enjoy his raviſhing ſight. The High Prieſt will tell you, that to have ſo great an honour you muſt croſs the boiling water, and march over the burning platform. Do you then cry aloud for joy, and march boldly over; the greaſe with which you muſt rub yourſelf has a virtue to render water as ſolid as ſtone, and will alſo hinder your being burnt. When you are entered the pagod, you will ſee Keſaya, and muſt ſerve him a whole day. Then go

again

again to Ahran, and he will adopt you for his ſon. Live with him fourteen days, and at the end of that time rub his body, while he is aſleep, with a white powder I am going to give you. He will die as ſoon as he feels it, and the King will not fail then to make you the High Prieſt in his place. When you are arrived at this dignity, go and ſee the Prince of Caſmire, who has been a long time very ill, and given over by the phyſicians.—You muſt pray over him, and he ſhall ſoon be cured.—The noiſe of this cure will be ſpread about among all the people of Indoſtan, who will look upon you as holy; and Farruknaz, which is the name of the Princeſs of Caſmire, being charmed with your reputation, will deſire to ſee you. I need ſay no more; the reſt depends on your dexterity. I promiſed to follow Ghulnaze's inſtructions to a tittle. Then ſhe gave me the box, the white powder, and a paper folded up, containing the form of the prayer I was to make over the Prince of Caſmire. Now go, my Lord, ſays ſhe: fly from this palace with the utmoſt ſpeed, for fear my ſiſter ſhould return. Alas! added ſhe, ſighing, the miſchief ſhe can do me for having deſtroyed her enchantment is not what I am moſt apprehenſive of.

I underſtood the obliging things ſhe meant of me by her laſt words. I again returned her my thanks in terms which explained the height of my gratitude. We ſhould have been very well ſatisfied with one another, and very glad to have ſtaid together longer, but being apprehenſive of Mehrefza's ſurpriſing us, we were obliged to part. I took the road to Caſmire, and when I drew near that city, I put off my own cloathes, and put on the habit of a Dervis, having firſt rubbed my body all over with the greaſe that was in the ebony box. I then went up to the gates. The guards carried me to the King, who delivered me over to the High Prieſt. I croſſed the boiling water and burning platform without the leaſt hurt. I entered the temple, where I ſaw the grand Keſaya placed on his throne. It is, as you know, an idol of ſantal wood. His eyes are two great carbuncles. On his head he wears a crown of rubies, and round his waiſt a girdle of Turgorſes. I ſtaid with Keſaya till the next morning, when I went to the chief

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of the miniſters of the temple, who adopted me for his ſon, and kept me with him. In fine, that I might not loſe the fruit of all my trouble, by omitting any circumſtance, I rid myſelf of Ahran after the manner Ghulnaze had preſcribed, and became High Prieſt in his place.—A little while after I cured Prince Farrukrouz, which got me ſuch a reputation that you deſired to ſee me.—You know the reſt, and what impreſſion the paintings I had ordered to be drawn on the wall made on your mind. I obſerved you before I appeared myſelf in the hall, and perceived you grew very penſive upon ſight of them.

This, charming Farruknaz, adds Symorgue, is what I thought not fit to keep you any longer in ignorance of. Pardon the artifice I made uſe of to cure you of the ill opinion you had conceived of men, and prepare your heart to crown the wiſhes of the moſt lovely of all Princes. The Princeſs of Caſmire bluſhed while he was telling the ſtory, finding he had impoſed upon her. But ſhe now loved the Prince of Perſia ſo well, that ſhe could not be angry with the falſe Dervis. What have you been doing in the palace of the Sorcereſs Mehrefza? ſays ſhe, Inform us of your preſent adventures. Fair Farruknaz, replied he, I found the gate open; I entered and ſaw nobody; I only heard a mournful voice, whoſe ſorrowful accents drew me to the chamber whence they came. I ſaw there a young lady on a large ſofa, with a yoke about her neck, and iron chains on her feet. Her arms were put into a leather bag, and tied with thongs. This miſerable creature, over-born with her calamity, remained thus, her head reſting on her knees in the moſt doleful plight imaginable. I approached her with an intention to give her ſome relief. She lifted up her head, and I preſently knew the unhappy lady to be my deliverer, the amiable Ghulnaze.

I was enraged at ſo moving an object. Ah! my Queen, cried I, what a ſad condition do I find you in? What barbarous hands have loaden you with irons? Is it you, my dear Symorgue? replied ſhe. What evil Genii has brought you hither? Alas! you will ſoon be the victim of my cruel ſiſter. She found out that I had delivered you, and to puniſh me for it, loaded me with theſe

theſe chains. I have borne them a long time already.—But what troubles me more than all the reſt, is the danger that you run. Save yourſelf immediately; endeavour to eſcape the inhuman Mehrefza. Why, my Sultana, replied I, why will you have me fly and abandon you? Do you think I can be guilty of ſuch foul ingratitude? Ah! I had rather a hundred times undergo her reſentment. The moſt terrible death loſes all its terrors when your preſervation and ſafety are in queſtion. I beſeech you tell me what muſt be done to deliver you, and, if it is poſſible, I hope to effect it.

Since you have ſo much courage, anſwered Ghulnaze, my liberty depends on you. Go to the weſt end of the garden; you will find my ſiſter aſleep on a bank of flowers, with a ſatin bag under her head inſtead of a pillow. If you can get away that bag without waking her, we ſhall there find the keys of my chains, and you may deliver me; but if Mehrefza awakes as you endeavour to take the bag away, you are undone. There are no other means of my deliverance. All human efforts will be in vain. Leave it to me, ſays I to Ghulnaze, I will fetch the keys, I warrant you.

I went out of the palace into the garden, where, at the weſt end, I eſpied the ſorcereſs aſleep upon the bank, her head reſting on the bag, the compaſſing of which I had undertaken. I ſtaid ſome time in ſuſpence what to do; but the fear of waking her determined me to cut off Mehrefza's head with a ſtroke of my ſabre. Accordingly I killed the ſorcereſs, and carried the bag to her ſiſter, who impatiently expected me. I told her what I had done, at which ſhe ſeemed overjoyed. I then took the key out of the bag, and ſet my Princeſs at liberty.—Thus, continues Symorgue, I have rid the world of the moſt wicked woman in it. And now, divine Farruknaz, we may enter the palace boldly; we ſhall there find Ghulnaze, who is preparing every thing for your reception, being as well pleaſed with your arrival as with her own deliverance. At theſe words he gave the Princeſs of Caſmire his hand, and led her into the palace.—They met Ghulnaze coming to wait on Farruknaz.—She fell at her feet to pay her duty to the daughter of her King; the Princeſs of Caſmire raiſed her up, and embracing

embracing her with great tenderneſs, ſaid, I am glad, fair Ghulnaze, that the brave and generous Symorgue has ſo well ſerved you. It is true, added ſhe, ſmiling, he has too much obligation to you not to expoſe himſelf to the greateſt dangers rather than leave you in chains. Ah, my Princeſs, replied Ghulnaze, with the ſame air, you ſee the ſtag does not leave the hind when ſhe ſtands in need of his aſſiſtance.

After ſome moments of ſuch like converſation, they entered the palace, the beauty of which Farruknaz could not but admire. They then went into the park, where were above three hundred ſtags. The ſiſter of the ſorcereſs reſtored them all to their natural form by the ſame method ſhe practiſed upon Symorgue. As faſt as they became men, they proſtrated themſelves before their charming deliverer, to thank her for what ſhe did for them. They were for the moſt part of them young and handſome perſons.

Some ſaid they were Tartars, others Chineſe, and others Carizmians: there were ſome of all nations of Aſia. But how was the conductor of Farruknaz and the Princes ſurpriſed when, among the crowd of ſtags which were become men again, he diſtinguiſhed Prince Farrukſchad? He ran to him, embraced his knees, and cried, Have I found you once more, my dear Prince? And, my dear friend, replied the Prince of Perſia, have I once more found thee again? Yes, my Lord, ſays the Prince's confidant, full of joy, it is I; it is your Symorgue, who, to complete your happineſs, brings you the Princeſs of Caſmire. At theſe words he conducted him to Farruknaz, who ſaw in the Prince the likeneſs of him ſhe had ſeen in her dream. And Farrukſchad on his ſide knew, as ſoon as he looked on the Princeſs, ſhe was the ſame perſon whoſe image he had ſo cheriſhed in his remembrance.

While the Prince of Perſia was endeavouring to expreſs the joy of his ſoul to his miſtreſs, Ghulnaze went into the meadow where the white hinds were: ſhe alſo reſtored them to their natural form; and they appeared to be very amiable young ladies, metamorphoſed by the ſorcereſs her ſiſter. She carried them to Farruknaz, who made them tell their adventures. All theſe ladies had lovers there

there, who were tranſported to ſee them delivered as well as themſelves from the magical power that kept them under the forms of ſuch animals. To complete their happineſs, every cavalier who had been changed to a ſtag, found his horſe again in the ſtables of the palace. Thus, after having repeated their thanks to Ghulnaze, all the men ſhe had delivered took leave of her and departed, carrying with them their ladies, each for his own country. There remained nobody in the palace but Farruknaz, Ghulnaze, Sutlumeme, the Prince of Perſia, and his confidant: they ſtayed there ſome days, and then departed all of them for the Court of Gaznina, where they happily arrived. The King of Gaznina, to celebrate Farrukſchad's return, gave orders for public rejoicings. He married that Prince to the Princeſs of Caſmire, and Symorgue to Ghulnaze. Amidſt the joy of the court of Gaznina on the occaſion of theſe marriages, the old Monarch would needs hear the ſtory of Farruknaz. Symorgue told by what means he acquired the confidence of that Princeſs: and when he had finiſhed his relation, Farrukſchad gave an account how he fell into the hands of Mehrefza.

A little while after the King of Gaznina fell ill; and finding the angel of death was about to carry him off, he named the Prince of Perſia to aſcend his throne; but, deſiring to return to Perſia, he left the ſceptre of Gaznina to Symorgue, with the conſent of the nobles and people of the kingdom. Thus Symorgue reigned over Gaznina with the Princeſs Ghulnaze, and Farrukſchad conducted Farruknaz to the court of Perſia; where he ſoon after ſucceeded the King his father, who ſeemed to wait only for the return of his ſon, to reſign both his life and kingdom.

FINIS.